The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXII.: WHOLE NUMBER, 1281.]
NEW YORK, OCTOBER 4, 1855.
[TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

St. Mary's Church, Brooklyn—5¾ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

OCTOBER.

7	Eighteenth Sunday after Trinity.
14	Nineteenth Sunday after Trinity.
18	St. Luke the Evangelist.
21	Twentieth Sunday after Trinity.
28	Twenty-first Sunday after Trinity. St. Simon and St. Jude.

NOVEMBER.

1	All Saints.
4	Twenty-second Sunday after Trinity.
11	Twenty-third Sunday after Trinity.
18	Twenty-fourth Sunday after Trinity.
25	Twenty-fifth Sunday after Trinity.
30	St. Andrew's Day.

THE CHURCH AT HOME.

New York.—Diocesan Convention.—We gave a sketch, in our last issue, of the proceedings of the Convention, up to the hour of preparing for the press on Wednesday last.

After the celebration of the Holy Communion, there was a short recess. On reassembling, desks having been provided within the chancel for the use of the Chairman, Secretaay, and others, the Convention proceeded to organize, the Provisional Bishop in the Chair.

The roll of the Convention was then called by the Secretary.

Hon. Luther Bradish and Rev. Mr. Dunston were appointed a Committee to examine certificates. The delegate from St. Philip's Church (coloured) in Centre street, was summoned to present his certificate, but there was no response.

At the termination of this part of the proceedings, the right reverend Chairman announced the due organization of the Convention.

It was moved and seconded that the rules and orders might be dispensed with. Carried.

Rev. Dr. Haight then moved that ballotting be dispensed with. Seconded and carried. He also moved that the present Secretary, Rev. Dr. Eigenbrodt, be reappointed. Carried.

On motion of Rev. Dr. Cox, of Zion Church, it was moved that C. N. S. Rowland, the present Treasurer, be reappointed. Carried.

It was also moved and seconded that leave be granted to the Secretary to appoint an Assistant-Secretary. Carried.

The following Standing Committees were then appointed:

On the Incorporation of Churches.—W. E. Demarest, Esq.; Rev. W. L. Johnson, D. D.; Hon Luther Bradish.

On the Diocesan Fund.—Rev. R. U. Morgan, D. D.; W. F. Halsey, Cyrus Curtiss, H. N. Graves, and the Treasurer.

On the Treasurer's Report.—G. S. Van Wagenen, Floyd Smith, Frederick S. Winston.

On General Theological Seminary.—Rev. John Brown, D. D.; Rev. R. Sherwood, D. D.; Abel T. Anderson, J. R. Livingston, A. B. McDonald.

The Chairman called the attention of the Convention to a report which had been referred over by the Convention last year, and made the order for this Convention, on the subject of the support of the Parochial Clergy.

The Secretary presented a paper from the Clerk to the Corporation of Trinity Church, being a report made by the Church Committee, on the subject of an application from a joint Committee of the Convention, in reference to aid in increasing the Episcopal Fund of the Diocese.

On motion of Dr. Haight, it was laid on the table until the Committee of last Convention should report on the subject.

Rev. Mr. Leonard gave notice that he should move on the following day, the amendment of the Constitution in the following particular:—To strike out all after the words, "composed of," in Article III. and insert the following:—"All clergymen in good standing who shall be canonically resident in the diocese at the meeting of Convention, except Deacons ordained under the provisions of Canon V. of the General Convention of 1853, and of lay members consisting of, not exceeding three delegates from every parish in union with the Convention, to be chosen by the vestry and congregation."

After some minor business, the Convention adjourned until 9 o'clock, on Thursday morning.

SECOND DAY—Thursday.

The Convention again met on Thursday morning at 9 o'clock.

After the regular Morning Service had been performed, the transaction of business was resumed; the Convention being called to order by the Rev. Dr. Haight, who stated that the Provisional Bishop would be absent for a few hours, and at the Bishop's request, the senior Presbyter present would preside.

The Rev. Evan M. Johnson, of Brooklyn, was accordingly called to the chair.

The minutes of the preceding day's proceedings were then read by the Rev. Dr. Eigenbrodt, Secretary, and unanimously adopted.

The certificates of lay delegates and members not before present were then received, and some minor business transacted.

The Rev. Mr. Leonard, after obtaining suspension of the rules, brought forward his motion, made the preceding day, to amend Article III. in regard to clergymen who should be allowed a seat in the Convention, and moved to refer the Article, with his amendment, to the Committee on Canons. This was objected to, and became the subject of some discussion. The question of reference was put by the Chair and carried—ayes 97, nays 80.

Rev. Dr. Haight presented the Report of the Standing Committee of the Diocese. It had reference principally to the Consecration of the Right Rev. the Provisional Bishop of the Diocese.

Incorporation of Churches.—Rev. Mr. Duncombe presented a Report of the Committee on the Incorporation of Churches. The following churches were upon motion admitted:—St. Andrew's, Schoharie; St. Emanuel's, South Westerbo; St. Paul's, Centreville; St. James', Caldwell; St. Peter's, Ellenburg; St. Augustine, Cortlandt.

Then followed several reports of Committees.

Report of Trustees of Episcopal Fund on Provision for Parish Clergy.—The total disposable funds remaining since the date of last report, is $67,500, which is invested on bond and mortgage; $63,000 at 7 per cent., and $4,500 at 6 per cent. The total amount of accumulating fund is $13,563.43, all invested at 7 per cent., with the exception of $500. Amount of accumulating fund invested on bond and mortgage, as by last report, $12,500. Receipts during the past year have amounted to $8,412.84, and the payments to $8,351.93.

Report of Committee on Education.—The united funds arising from church collections, and an appropriation from its own treasury, supported, in whole or in part, forty-nine students, either actually engaged in or preparing for a theological course. Of this number, twenty-four have been members of the General Theological Seminary, three have been pursuing theological studies under the special charge of Presbyters of the Diocese, fourteen have been resident in college, preparatory to the Seminary, and eight educating in Trinity School, in this city. The above patronage of education for the Ministry has been sustained by an expenditure of $5,000, less than one-fourth of which was collected in the Diocese. The Committee, therefore, would call upon the churches of the Diocese to the aid of the Society.

Committee on Theological Seminary.—All existing vacancies in the Board of Trustees have been filled.

Revision of Canon.—Hon. Murray Hoffman moved that the Committee of Ten, appointed by the Convention of 1852, on the subject of the Incorporation of Churches, be continued. Carried.

Committee on Episcopal Residence.—The Special Committee, appointed two years ago, with reference to this subject, reported the result of their conference with Bishop Onderdonk thereon. They estimated the property to be worth at least $20,000.

A series of resolutions were offered, to the effect that a conveyance of the property be made to the trustees of the Episcopal Fund, or other persons acting as trustees, and that they be empowered to lease the same; and that, in case doubts existed as to their authority to hold, application be made to the Legislature.

This matter was laid over until such time as the Committee on the Episcopal Fund should report.

Fund for Aged and Infirm Clergymen.—Messrs. Gerrit G. Van Wagenen, Cyrus Curtiss, and C. N. S. Rowland, were appointed Trustees of the above fund.

A report of the *Committee of Inquiry on the Provision for Parish Clergy* was then presented. The *Election of Deputies to the General Convention* was, by vote, postponed. Then followed the report of

Missionary Committee.—The total receipts disposable in 1853, were $4,599.40. In 1854, they were $6,676.90, including a legacy of $2,000 from Mr. John Noble. In 1855, the receipts have been $6,119. There are sixty-nine missionary stations in seventy-seven counties. In 1853 there were forty-four missionaries; in 1854, fifty-four; and in this year, there are over fifty-one. The total expenditure of 1854, up to the first October, was $8,823.23.

Committee on Aged and Infirm Clergymen.—The receipts from 142 congregations in the Diocese, and from donations, amounted to the aggregate sum of $4,742.23. Interest on funds invested, $1,332.15. Balance on hand at last Convention, $3,291.64. Total, $9,366.02. Paid to clergymen admitted to the benefit of the fund, $2,025. Invested on bond and mortgage, $5,000. Investments heretofore reported, $21,150.

Treasurer's Department.—The payments for the past year were $2,457.14, and the receipts $3,719.01.

THE PROVISIONAL BISHOP'S ADDRESS.

The Provisional Bishop then took the chair, and delivered the annual address.

He began by alluding to his election, since which time he had enjoyed excellent health, and had never been prevented attending to his duties on any single occasion. It had been with great surprise that he had found himself, since the prosecution of his duties, improved in health, besides being now familiar with the duties of his new office; and he was cheered with the conviction that for a person of ordinary energy there was nothing in the administration of the office which need exhaust physical strength. It was a charge, truly, of great care, and almost unceasing toil. He prayed God to enable him to excel in humility, compassion, and zeal; to endow him with wisdom and ability, and to prepare him a place in the hearts of his clergy and people, so that his duties being concluded, might be transmitted to others to work them out zealously. At his Consecration, which took place at Trinity Church ten months ago, were present many kind brethren, and among them the Lord Bishop of Montreal. He could not overlook the favours which he had received from members of the English Church, and the unity of the Churches in the two countries promoted the most cordial feelings; and such unity, he was glad to say, did exist. He must return his acknowledgments to the clergy and laity for the unbounded hospitality they had shown him since his election. His visitations since he entered the Episcopate had been to one hundred and seventy-three parishes and stations, being about two-thirds of the whole Diocese. The number of Confirmations made by him was 1,855, and he had been strongly impressed with the great amount of ministerial labour that had been performed. During the past ten months he had consecrated thirteen churches, being the largest number ever consecrated in one year in this Diocese; besides which, four other churches were awaiting consecration. He would call the attention of the Convention to the report of the Missionary Committee of the Diocese, and the importance of the work in which they were engaged could not be overrated, but there was reason to believe that this work was not fully appreciated by the clergy. He trusted that the clergy and laymen would see that the deficiency which existed in the accounts would be made up to carry on this good work. Still the missionary operations of the Church had animated her members to go forward. In viewing the fields of religious labour, the rural parishes must not be overlooked in spiritual welfare. In alluding to the position at present occupied by the Church in this country, the Bishop observed that the movement which had taken place in the Anglican Church was a great one, more noble, more happy in its results than any action that has taken place in the Church since the Reformation; but when it becomes excessive, it tends towards Romanism; still, if the movement be a salutary one, it should be watched, restrained, and regulated, not misrepresented or dreaded. Individuals might be lost, but the body of the Church would be made healthy. Who would be willing to carry back the Anglican Church to the state of superficiality she was in some years since? What theologian could doubt that the Church with a true appreciation of her own principles, was more stable than she was, standing as she did the personation of the great truths of God arrayed against the errors and corruption of Romanism? The appearance of the growth of Romanism in this country created by the immigration of a large number of persons to these shores had been attended with great loss to the Roman Church abroad. A large number of persons in England and Ireland had gone over from Romanism to the Church of England. The Roman Church, pledged as she is to the most monstrous corruption and idolatrous worship, must in the end succumb. However the members of the Church might lament the fate of a few unfortunate persons who seceded from it to Romanism, yet her members might rejoice in the glorious revelations and experience of their own Church, and contemplate with thankfulness the career which Divine Providence was opening before them; and while on the other hand they held themselves on the watch against those tendencies to excess, whether towards Romanism on the one hand, or rationalism on the other, which had been pointed out, let them avoid all undue resentment and exaggeration, in dealing with the partisans of that Church which appeared to have set herself to outface truth and honesty. There was a case of a painful kind which needed a remark. He alluded to the fact that within the last few months, in the city of Brooklyn, funeral services were performed in public by a clergyman of the Church, over the remains of a female who had committed suicide, closing a life of impurity with an act of self-murder. That was so great a violation of the law of the Church, and so injurious to its character, and prejudicial to the cause of public morals, that he had felt constrained to take public notice of it. The clergyman, who in everything had proved himself a faithful labourer, had expressed his regret that he was guilty of such an error, which had relieved the Bishop from all anxiety in regard to himself; and he trusted that they had now seen the only case of the kind which would ever occur for them to mourn over. He then alluded to the imperfect ventilation of many of the churches in the State. He recommended also the alteration of the Canon of the Convention touching the ordination of Deacons. The Bishop then mentioned a visit made to an institution in this city, termed the House of Mercy—one so encouraging that he must earnestly recommend the establishment of such institutions throughout the State to the consideration of the members of the Convention. In conclusion, the Bishop passed a high eulogium upon the Rev. Dr. Haight for the very great aid afforded him by that gentleman in the outset of his Episcopal career, and to whose untiring energy and faithfulness might be attributed the manner in which the business of the Diocese had been despatched.

The Bishop then left the chair, which was taken by the Rev. Dr. Creighton.

The Special Committee to secure the permanent endowment of the Episcopacy, and that on the Episcopal Fund, made a joint report.

The Committee on a Monument to Bishop Wainwright, reported that they had made no progress, and asked to be discharged. Granted.

The Missionary Committee was re-elected by acclamation, as follows:—Rev. Drs. Creighton, D. D., Johnson, D. D., Tuttle, Watson, and Harris, D. D. Laity—Charles N. S. Rowland, Esq., Cyrus Curtiss, Esq., Stephen Cambreleng, Esq., Washington Irving, Esq., Robert B. Minturn, Esq.

The Convention then proceeded to ballot for the other Committees and Delegates; and before counting the ballots the Convention adjourned to 7 P. M.

EVENING SESSION.

The Convention came to order again at the time appointed.

The following gentlemen were elected on the *Standing Committee*:—William Berrian, D. D.; John McVickar, D. D.; Benjamin I. Haight, D. D.; Samuel R. Johnson, D. D.; Hon. Murray Hoffman; Floyd Smith, Esq.; Gerrit G. Van Wagenen, Esq.; Gouverneur M. Ogden, Esq.

The Report of the *Committee of Canons*, on the Rev. Mr. Leonard's motion for an alteration of the Constitution, was presented. The original notion admitted all clergymen as members of the Convention and entitled to a vote. The Report proposed to exclude Deacons, and to provide that no clergyman should be allowed to vote who was not a twelve-months' resident.

Rev. Dr. Higbee, in a long and eloquent speech, advocated the admission to the Convention of *all clergymen who were of good standing in the Church.*

Rev. Mr. Montgomery, of the Church of the Incarnation, also expressed himself warmly and very much at length on this side of the question.

The Rev. Drs. Haight and Vinton, of Trinity, replied, showing the evils that must necessarily result from so general an admission to the legislative councils of the Church.

The Rev. Dr. Taylor, in the course of some very admirable remarks, took occasion to reflect severely on those clergymen, clergymen almost in name alone, who so far from having a just sense of the "high vocation wherewith they are called," and giving themselves up to do their Master's work, were on the contrary going about the world seeking a livelihood in whatever pursuit of a secular nature might present itself. Forgetful of their vows, unfaithful to the Church, bearing no relations to her in fact, save in so far as they proved themselves very unmistakable burdens. "There is another class," continued the reverend gentleman, "a class of clerical idlers, men of taste and letters, who lounge through life on a competency, whose time is devoted to a round of refined enjoyments and elegant pursuits in art and literature. Are these the men to win souls," he added, "to battle with the world, and bear witness to the Truth of God—'steadfast in labour,' toiling to the end? So far from this, *they are utterly worthless.*"

The Hon. Murray Hoffman also opposed the motion, at length, in a speech of singular clearness and force.

The subject was laid over.

The Convention adjourned to Friday morning.

THIRD DAY—Friday.

The Convention reassembled at 9 o'clock, and after the Morning Service—

John Jay, Esq., from the *Committee of Inquiry* touching the provision made for the support of parish clergy, called up the report and resolutions submitted on the previous day.

Hon. Murray Hoffman submitted the following resolution, in addition to those offered by the last named gentleman:

Resolved, That the committee of inquiry touching the provision for the parish clergy be appointed a committee to prepare an act for the incorporation of trustees of a parochial fund, and also to form a plan for the collection, management and distribution of funds, for the accomplishment of the objects referred to by said committee, and report the proposed plan to the ensuing Convention for its action thereon.

Mr. Hoffman said he would not attempt to travel over the mass of facts which the Committee had collected to show the manner in which the poor clergy, in the rural districts especially, are placed. There was a picture there presented, drawn after the most laborious investigations, which was appalling to the heart of every one interested in the promulgation of the doctrines of the Gospel, connected with the institution of this Church. The details were sufficient to awaken the deepest solicitude, and the most anxious efforts upon the part of every member of that Convention, to apply their best judgment to efface so great an evil—an evil which exists not only in regard to these good, holy servants, but which is injurious to the zeal of the Ministry at large. They were stopping the stream from the very fountain head from which they expected the salvation of truth to proceed in their Diocese; and it did seem to him that there was scarcely a subject which had engrossed their attention for years which ought to receive more anxious consideration from every member of the Convention than this. He would conclude by seconding the motion for the adoption of the resolutions just offered, as they stood reported by the Committee, and he proposed in addition the adoption of the resolutions which he had just offered.

Mr. Jay consented to the substitution of the foregoing resolution in lieu of Resolution IV.

Rev. Mr. Weston, of Trinity Parish, believed that persons of suitable character had been deterred from entering the Ministry on account of anticipating want of support. The labourer was worthy of his hire; but he did not stand up there to beg for the clergy, although he never felt any delicacy in speaking upon so serious and important a subject. In picturing the inadequate manner in which the clergy were provided for, he observed that the labourer with one dollar in his pocket could purchase a pick, get employment in breaking up a road, and obtain in the year more than the clergyman—a great many of whom were making but $300 a year. It was the instinct of nature to lay by for a rainy day; but what could the ill-paid minister save? Nothing. In the time of sickness and old age he had no resource but his God. Let the Bishop and clergy instruct the laity to bear this in mind, and to charge them to give bread to those who break to them the Bread of Everlasting Life.

Rev. Mr. Montgomery spoke to a similar effect.

Rev. Mr. Geer referred to Rev. Mr. Tracy, who, though having laboured faithfully in the Ministry, had not received emolument sufficient for support. He broke down in his labours, disease came upon him, and he died.

Rev. Dr. Bedell, of the Church of the Ascension, said the blame of the present state of things did not rest altogether upon the laity, but on the clergy also. The latter had failed to do their whole duty and had refrained from preaching the Gospel of Christ from motives of personal delicacy. The clergy were bound to set forth to the laity their duties, one of which was to support the clergy.

Rev. Evan M. Johnson, of Brooklyn, said he had listened to the foregoing controversy with considerable pain. His own experience was, that where the clergyman was faithful, and the congregation numerous enough, the former would be supported so as to be able to live as well as any of his congregation, and where clergymen were brought and reduced to great straits and necessity, it was generally their own fault. He did not believe that a salary was given to a clergyman in any sense for his services. A clergyman could not be compensated or paid what he earned by saving a soul. The compensation given to him was to support him and his family, and it ought always to be given, and he had that confidence in the Church to know that it would be given to a faithful minister. The vow was upon every man who was ordained into the ministry of Christ to preach the Gospel, whether he got paid or not. It was his business to devote his life—he had sworn to become a soldier under the cross of Christ—and he regretted all this conversation. The effect of it would be injurious. It would lead the public to suppose that clergymen were serving for what they were to get in money.

Rev. Mr. Geer stated that a a meeting of clergymen in Northern New York, some time since, several clergymen were asked if the salary they got supported them? They all unanimously said "No." Then, according to the last gentleman's remarks, none of them were faithful clergymen. That was untrue, for there were never more faithful clergymen than in Northern New York.

Rev. Mr. Mulchahey, of Troy, said he did not see that this conversation would do anything else but increase the evil. The reason why the clergy were not properly supported was, that the duty of supporting them was not presented to the laity of the Church upon the right ground. The clergy shrunk from presenting the matter at all, because they had that delicacy of nature, which led them to fear that improper motives would be attributed to them. It was undoubtedly the duty of the laity to support the clergy; but this duty should be placed upon the simple ground of common honesty; and he would say to the laity of the Church that they were not honest if they did not give a just proportion of their means to the men who broke to them the Bread of Life.

The reading of the first resolution was then called for, and was as follows:

Resolved, That this Convention has learned with profound regret that the scanty provision made for the clergy generally in the rural districts, and for a smaller number in the cities, is insufficient for their decent and comfortable support, thereby subjecting them and their families to anxiety, embarrassment, and want, necessarily withdrawing them from the studies and duties pertaining to their sacred office, and compelling them to engage in literary, professional, or secular pursuits; that this Convention regard such a state of things as in the highest degree unjust to the reverend clergy, unworthy of the laity, and as threatening fearful and permanent disaster to the Church, from its tendency to diminish the number of future candidates for the Ministry, and to impair the energies, influence, and usefulness of those already admitted to Holy Orders.

On motion, unanimously adopted. The second resolution was then read:—

Resolved, That this Convention earnestly commend the fitness and the duty of a more just and generous provision for the clergy, to the immediate and careful consideration of the congregations of the Diocese, and suggest to the several vestries and congregations the importance of procuring a glebe and parsonage in every parish, where they do not now exist; of insuring the life of the rector, and thus providing for the support of those he may leave behind him; of increasing the salary where the wants of the pastor and the ability of the congregation render such increase practicable and proper; of providing for the payment of the salary to the rector in advance, by the treasurer of the vestry, in order that the rector may never be placed in a false position, by being obliged to collect it himself, nor be subjected to annoyance or disappointment in regard to the manner of its payment.

Some discussion followed.

Rev. Dr. Tyng differed from the gentlemen who had preceded him, and occupied some time in a series of remarks, advocating an improvement in the present provision for the clergy, but opposing the Episcopal interference.

Mr. Jay proposed, as an amendment, to strike out the sentence after the word "prefer" in the last resolution just read, and substitute "and of providing quarterly in advance for the payment of the rector to the treasurer of the vestry."

The adoption of the amendment to the second resolution was put and carried.

The second resolution was put and carried as amended.

The third resolution was then read as follows:—

Resolved, That the Provisional Bishop be hereby respectfully requested, if he approves the action, to prepare a pastoral letter upon this subject, to the congregations of the Diocese, and address the same to the rector or minister in each parish, or to the wardens, in case there be no rector or minister, that the letter may be read on a certain Sunday, to be named by the Bishop; and that the congregation be forthwith advised of the proceedings had by the congregation when convened.

On motion, the resolution was adopted as amended.

The fourth resolution was then put, and laid on the table.

The report of the Committee, with the resolutions as amended, were afterwards referred back, upon the motion of Dr. Tyng, to the Committee, with instructions to prepare an act of incorporation, if in their judgment expedient, together with a plan for the establishment of a fund to add to the salaries of the rural clergy.

Reports were then read of the *Committee on the Episcopal Fund* and the *Committee on Raising the Balance of the Provisional Bishop's Salary for the past year.*

The Committee recommended that the several parishes should be called upon to make up a sum of $50,000, which, added to the sum proposed to be given by Trinity Church, namely, $20,000, would increase the capital of the fund to $70,000, to enable Bishop Onderdonk and the Provisional Bishop to be paid their salaries.

A most animated discussion now arose, on the subject of the above reports and resolutions, and was prolonged up to the hour of adjournment.

EVENING SESSION.

The Convention was called to order at 7 P. M. Dr. Taylor in the chair.

The Chairman announced the following Committee, under the resolution of the Joint Committees on the Episcopal Fund and the Diocesan Fund, relative to the support of the Provisional Bishop:—Rev. Dr. Vinton, Rev. Dr. Haight, Hon. John A. King, Hon. Murray Hoffman, Hon. Luther Bradish, R. B. Minturn, Esq., Cyrus Curtiss, Esq., Hon. Hamilton Fish, S. Cambreleng, Esq., Hon. John A. Dix.

Episcopal Residence.—The following resolutions were called up and adopted, together with two previously presented:—

Resolved, That the surviving trustees of the Episcopal residence are directed to convey the property they hold in trust, to the trustees of the Episcopal Fund, or to such person or persons as the trustees last mentioned, having sold the same, shall appoint and direct.

Resolved, That in case there shall be doubts concerning the legal authority of the trustees of the Episcopal Fund to take and hold the said property, they are hereby directed to apply to the Legislature for an amendment of the act of incorporation, which shall obviate the objection; and that the conveyance directed in the last resolution, if made directly to such corporation, shall be delayed until such amendment be obtained.

Rev. Mr. Abercrombie proposed the following resolution:—

Resolved, That a committee of three be appointed to consider the question of the enumeration of families and souls in the respective parishes, and their parochial residences. Further, to consider whether it is expedient for this Convention to take further steps in the adjustment of this question; and if so, to devise some plan or rule for more accurate information and statements in parochial reports.

Referred to Committee on Canons.

No further business being before the house, a motion of adjournment *sine die* was put and carried.

The usual devotions were then said, the *Gloria in Excelsis* was sung, and the assemblage dismissed with the Apostolic Benediction.

Consecration of the Church of the Annunciation.—This church, though having been built now some six years or more, was not consecrated until Sunday last. A heavy debt rested upon the building; it was therefore not thought fitting to dedicate solemnly to Almighty God a house which, in fact, was not theirs to dedicate. Happily the debt has at length been liquidated, and the consecration took place as above stated. An additional interest was given to the occasion from the fact that some recent decorations in the interior had been completed in time for the ceremony. A new window, the glass of which is perhaps better than that of any other window in the building, has been inserted above the Chancel arch. The design exhibits two angels bearing between them a scroll, with the motto, "*Glory to God in the Highest.*" The walls of the chancel are diapered, and the chancel roof brilliantly painted in colours. The most striking feature, however, is the reredos of carved wood, profusely gilt and coloured. It consists of three principal panels, the central panel being devoted to a sculpture, representing the Annunciation of the Blessed Virgin—that on the Gospel side bearing in letters of white and gold, on a blue ground, the following legend: "*He took the Bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat,* This is my Body. *This do in Remembrance of Me.*" And on the Epistle side the legend—"*He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this, for* This is My Blood, *which is shed for you,*" &c. The altar, which is of stone, has been left without decoration, with the exception of three quatrefoiled panels on the front, which bear the Cross and other Instruments of the Passion in gold or coloured grounds.

The service of Consecration was performed by the Right Rev. the Provisional Bishop of the Diocese, assisted by a large number of Clergy. The sermon was preached by the Rector of the Church, the Rev. Dr. Seabury, from the text—"This is none other than the House of God, and this is the Gate of Heaven." The discourse was a very able one, and the reverend gentleman took occasion, before he concluded, to dwell very forcibly upon the impropriety of consecrating churches yet unpaid for, since it was impossible in that case to say into whose hands they might fall, or to what unhallowed uses their sacred walls might be put. And besides, "*how can we justly dedicate to God what is actually not ours to give?*"

Anniversary Meeting of Church Societies.—The Annual Meeting of the Diocesan Missions' Board, and the Bible and Prayer Book Society, took place on Sunday evening at Calvary Church, Fourth Avenue. The Rector, the Rev. Dr. Hawks, preached in their behalf; and in the course of his able discourse took occasion to institute a close comparison between the gifts of primitive Christians, for the cause of religion, and those of Christians of the present day. He instanced the Churches of Phillippi and Thessalonica, which, though poor themselves, forced their gifts upon less favoured brethren, as a marked contrast with donations made in modern times, which came grudgingly, and only after the most earnest appeal and solicitation. Referring to the practice of bequeathing by will sums to charitable purposes, the reverend gentleman said it seemed too much like a surrender with a gracious air of what could no longer be held. A man was his own best executor, especially of his charities. The reverend preacher instanced very forcibly the great good done by the operations of these organizations; and subsequently the statistics of the institution, as already published, were read to the congregation. At the close of the proceedings, a collection was made in aid of the funds.

Western New York.—The Bishop has been holding Confirmations in St. Luke's Church, Jamestown; St. James', Batavia; St. Paul's, Stafford; and St. Mark's, Le Roy. During this tour, the Bishop baptized, in St. Paul's Church, Buffalo, his infant grand-child, Frances Munro Rochester.

According to the *Gospel Messenger*, the following is a summary of the Bishop's visitation in Chautauque and Genesee counties:—Ordained one Priest; administered the Holy Communion once; preached nine times; delivered four Confirmation addresses; confirmed ninety-nine persons, viz., St. Peter's, Forrestville, 2; St. John's, Dunkirk, 11; Trinity, Fredonia, 29; St. Peter's, Westfield, 5; St. Paul's, Mayville, 7; St. John's, Jamestown, 8; St. James', Batavia, 19; St. Paul's, Stafford, 9; St. Mark's, Le Roy, 9. Total, 99.

Connecticut.—We learn from the *Calendar*, that the Convocation of the Clergy of Hartford County was held in St. Paul's Church, Hartford, last week. There were present of the Clergy of the County, Rev. Messrs. Bates, Benedict, Chapin, Cooke, Douglass, Fitch, Fisher, Huntington, Jarvis, Russell, and Washburn. There were present, beside, the Bishop of the Diocese, the Rev. Mr. Betts of Litchfield county, and the Rev. Mr. Goodrich of Massachusetts. The sermon for the occasion was preached by the Rev. Dr. Chapin, from Rom. xii. 2, after which the Holy Communion was administered by Rev. Mr. Fisher, assisted by Rev. Mr. Fitch. It is stated that the Missionary Reports were very favourable, especially from Windsor Locks and Hazardville, at both of which places there seems to be good prospect of a church or chapel before any great length of time. A Committee was also appointed to procure a depository of prayer books, tracts, and the like, with the hope also of being able to add Church books also. The Convocation, (says the *Calendar*,) also carried into effect, for the first time, a resolution adopted a few months since, which requires each member to come prepared with an analysis and comment upon a passage of Scripture previously assigned for that purpose. The portion of Scripture discussed was 1 John iii. 9;—that assigned for the next meeting was 1. Pet. iii. 19, 20. This part of the exercises was received with very general favour, and together with the remarks called out by the several dissertations, promises to be one of interest and value.

Pennsylvania.—The offerings in the several Churches in this Diocese for the sufferers from the pestilence in Virginia, in compliance with the recommendation of the Bishop, now amount, we learn, to upwards of five thousand dollars.

It appears that the experiment of an Episcopal Reading Room and Library Association, in Philadelphia, has proved entirely successful.

We are much gratified to learn, (says the *Episcopal Recorder*,) that the Rev. Wm. H. Odenheimer has returned to Philadelphia with his health greatly improved by his voyage.

Ohio.—The Rector of St. Paul's Church, Cincinnati, (the Rev. Dr. Greenleaf,) has addressed to his congregation the following Pastoral Letter:—

Dearly Beloved Brethren:—In all that belongs to the worship and service of Almighty God, order, law, and reverence are commanded duties. "Keep thy foot when thou goest to the house of God," is a precept of the Gospel no less than of the Law. And, while our worship of Him should ever be "in spirit and in truth," regard should also be had to its decency and order. I therefore affectionately ask your attention to some things pertaining thereto, which seem to me important in promoting the object of all our ritual and service.

1. Punctual and habitual attendance upon all public religious services, whether they be upon the "Sundays," or on "the other Feasts and Fasts to be observed in this Church throughout the year," is necessary to their proper efficiency and the true interests of Religion among us. *Punctual*, because otherwise you disturb others, hinder your own prayers, do not begin your worship with the confession of Sin, or receive the benefit of the declaration of its Absolution. *Habitual*, because of the influence of devotional habits upon yourselves and their example upon others. I consider this, combined as it should ever be with preparation of the heart by secret prayer to God for his blessing, to be among the most necessary and efficient means of grace, productive alike of personal holiness and public piety.

2. Scarcely less important is the hearty observance of all those rubrics and directions for public service, which the Church has thought good to order. Distinct, clear, and audible responses, kneeling at prayers, and standing at praise, are such manifest aids to our own devotions, and such helps to the impression of others, as that it is only necessary to call your thoughts to the subject, to impress its grave importance. Let neither the eyes nor the mind wander from the great objects of the public assembly. Remember that the Lord of the Christian Temple is observant of all that is there transacted; and that inattention to the proprieties of the place is a sin no less than a breach of decorum.

3. In all the occasional offices of the Church have regard to the order that generally they shall be held *in the Church*, and see that the directions for their use are observed. The responses in the Burial and Baptismal offices; the early baptism of children, and the character of their sponsors; the *reverent* reception of the consecrated elements at the Holy Communion "if any remain," immediately after the Blessing; as well as the receiving them *into the hand* at the time of their administration: these and the like decencies and proprieties are often neglected through ignorance of the requirements of the Church. It is my special desire that *hereafter* all burials and baptisms, adult or infant, and all marriages and other occasional offices, shall be performed in the parish church, and punctually at the appointed time.

4. Much of the usefulness and efficiency of my office will be promoted by attention to that order of the Church, which requires that "*when any person is sick, notice thereof shall be given to the minister of the parish.*" In so large a field as our parish occupies, this is especially necessary to bring the case to his knowledge; and often the most valuable seasons for usefulness and impression are lost by its neglect. It is desirable, also, that "timely notice" be given of any wish on the part of a sick person to receive the Holy Communion.

5. For the due and efficient execution of all plans of parochial usefulness, it is proposed to call a meeting of such persons as may be able and willing to assist in this work, and to give them opportunity to share more fully the duties and responsibilities of the relief of the needy, the support of the aged, the care of the sick, the oversight of the children of the Church, and other departments of benevolent work; duties and responsibilities, in whose discharge the words of our Lord are always verified, that "it is more blessed to give than to receive."

6. Public services will be held *in the Church*, as follows, viz.:—

1. On all Sundays,	morning at 11 o'clock.
" "	evening " 7 "
On other Holy-Days,	morning " 11 "
2. On all Fridays,	evening " 5 "

Public services may also be expected on Wednesday evenings during the Autumn and Winter, and daily during the Lenten season, at such times as shall be hereafter appointed.

These external means are brought to your notice because I trust they will assist you to a holy and spiritual following of Christ. Whatever of rubric, usage, or practice, which is not a help, becomes a positive hindrance to devotion. And my desire is to make our whole Ritual to us a living thing: not to introduce that which is new, but to conserve and render efficient that which is old,—to carry out our Church system, not only to the letter, but the spirit in which it was framed; and that we may, each and all, realise more fully that we have a share in the work, a part to perform, and a responsibility to answer for.

And now, Brethren, I commend you to God and to the Word of His grace, "which is able to build you up and to give you an inheritance among all them which are sanctified." Be faithful to the great trusts of your "profession, which is to follow the example of our Saviour Christ, and be made like unto Him." And pray daily that God "would so assist us with His grace that we may continue in this Holy fellowship, and do all such good works as He has prepared for us to walk in, through Jesus Christ our Lord."

P. H. Greenleaf, Rector.

St. Paul's Vestry-Room,
Sixteenth Sunday after Trinity, 1855.

[*Conclusion of this head on last page.*]

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLICITY.

NO. I.

In preceding numbers of the Protestant Catholic the title personated the individual, and asserted his right to it without liability to the charge of either paradox or contradiction in terms. Now, however, we generalize our title with a view to the important principles which we think that title embraces, and which, in these times especially, should be well considered, in order that we may "stand fast in the faith once delivered to the saints," as also "in that liberty wherewith Christ has made us free."

It is objected, we well know, or at least it has been objected to the word Protestant, that it is a vague, indefinite term, a mere negation—meaning nothing, and therefore to be discarded. Some, therefore, throw aside the term, or never apply it to our system, just as if a man could not be a sound Churchman by being Protestant. And yet we who might incline to follow such a course, should well remember the title of our Church in our American Standard, where we are called the "Protestant Episcopal Church in the United States of America." It is true the standard of our English Mother does not use the word Protestant, and neither does she use the word Episcopal. She calls herself simply "The Church of England." The reasons are obvious. The Church there is the law of the land, and the law takes cognizance of that only for which it makes provision. It tacitly ignores all other churches in the State by its title, though it does not positively forbid them. It takes no antithetical attitude, because, as law, it presumes upon its own sovereignty, and as such has no reason for apprehension. But the American Church, being one among many communions then existing in the States at the time of their separation from Europe, was compelled more to define her position, by the double distinction expressed in her title. First, she is Protestant in contradistinction to the Church of Rome, and then she is Episcopal in contradistinction to other communions also Protestant. Indeed, the term Protestant was so currently applied to the Episcopal Church of America, even before the Revolution, that it was generally known by no other name, especially at the South, in Maryland and Virginia; and to this day, so far as our observation extends, it is the most current among that portion of the people who are most likely to retain traditionary forms and expressions, and who are yet the conservators of much old English idiomatic phrase that is passing away and becoming obsolete. This goes to show that though the title "Church of England" was well known and used before the Revolution, yet that the term Protestant was more usual and popular, and the title was adopted therefore by this Church after the Revolution, not as a novel title, but only confirming one already current and acknowledged title. It was in this respect precisely as the word Catholic in primitive ages. The latter came into vogue before it was established by enactment, and the Episcopal Church of America was currently called Protestant long before it established the title.

It was both proper and necessary for the American Church thus to define her position at the period of our Independence; first, because she was as yet, with the exception of Roman Catholics, the only Episcopal communion in the States, and she expressed by this name a distinctive feature in her government, as an important primitive element; but then as her episcopate was exposed to much prejudice, as if it implied a formidable element of Romanism, it was as necessary as it was proper to settle the title of the "Protestant Episcopal Church," in order to proclaim at once the attitude in which she stood to other communions and to the State. She had to define her position to the State, because, unlike her Mother of England, she was not the law of the land, nor did she wish to be so; and then with regard to others: to Romanists she was Protestant; to Protestants she was Episcopal. There never was, as a collective body, a firmer and more judicious body of Protestants than the fathers of the American Church.

But as it seems we are called to defend a title that has adhered to us in these days, and there are those who would discard it if they could, we should remember that comparatively recent as the title is, it embraces and is based on a principle coeval with Christianity itself. It was indeed an incident that drew it forth. It was an incident that affixed it. It was not concocted nor invented in conclave or caucus, as little as the term Catholic, and when the occasion came, it sprang into existence, and here it now is no less important to our ecclesiastical nomenclature in these days than Catholic had been in times of old. It was incidental to the period of the Reformation, and if the Reformation had not been, or if it had proved a failure, it would also have been stifled or burned in oblivion. It is the Reformation that has brought it out, and now we are doubtless somewhere in schism. That we cannot help; there is schism between light and darkness, there is schism between error and truth, there is schism between righteousness and sin, and a holy schism it ever will be that separates the former from the latter. If there was anything like this to cause a protest against Rome, and to induce a separation from a body steeped in corruption, then schism was salutary, schism was necessary, schism was duty; and we can only say the guilt must lie there where lies the corruption. As long as Rome remains what she is, this schism must remain. We lament that it must be so, but we cannot help it. As long as God gives us the power to think, to judge, and to act, we cannot otherwise, if we are faithful to Him and to ourselves. We must break from the chains of error if He gives us the power and the means; we must disengage ourselves from the grasp of delusion to walk in the light. And all this is Protestantism. Not indeed that vague, uncertain and wandering thing that some imagine it to be. If Protestantism has become anything like this, it has only shared the common tendency to deterioration incident to everything on earth. Nor is it a mere dealing in generalities with no definite aim. If we understand it right, its sole and single object is truth, and for this it pleads, for this it strives, and for this it protests. The sole aim of Protestantism, in its conflicts with Rome, has been in the exercise of its legitimate province to restore Christ to the Churches, or rather the Churches to Christ. That there was a necessity for such principle, and that it still exists, no one can doubt whose mind is not wrapt in impenetrable mist. Let us look at a few unquestionable points, and see what is the great problem of Protestantism at this day.

Christ has declared, "My kingdom is not of this world." Rome has been expending all her energies for more than ten centuries to sink this declaration into oblivion, or to transmute it into a dead letter. But as long as this sentence stands, so long must the Spirit of the Gospel bear its testimony against it; and this is Protestantism. As long as this declaration of Christ is valid, no Christian State can form a covenant of sincerity and truth with the spirit of Rome. Rome is never satisfied with half concessions; and a Protestant community can only maintain its position against it by justice and energetic circumspection—justice, by due regard to the religious feeling of the Roman Catholic, and an undisturbed enjoyment of his own routine within his sphere; but energetic resolution of purpose not to concede what may be more consistent for her to demand than safe for us to grant. Rome never values the will to do justice. She regards it only as conscious weakness or timidity without energy; and it is the power of Protestantism that God, in His Providence, has summoned, in these latter ages, to bear a valid testimony against the spiritual usurpation by which preceding ages were enslaved. We cannot cease to be Protestant, if we would, in the position we hold to Rome. The moment we drop that title, we lose the great distinctive principle that separates us from an incorrigible corruption of the faith; and we can hardly save ourselves from gliding back again into the darkness and delusions yet triumphant four centuries ago. Take away our Protestantism, and we lose our Catholicity. We are true Catholics in this age; and as long as Rome holds on her present course, we are true Catholics only as far as we are Protestant. We deny any other genuine Catholicity at this day without the Protestant element. Time was when it was not needed—not needed, at least, to make us Catholic; but time has come long since when, to be truly Catholic, we must protest against a false and dangerous Catholicism. This has become one among the many *isms* of the day; and it is not Catholicity, but a spurious Catholicism, against which we protest. We must deny that Catholicity and Catholicism are the same. The latter may be genuine or spurious; the former alone is truth. Its comprehensiveness and spirit soar above all narrow jealousies and micrological bickerings; it aspires only to the distinctions recognized in former worlds, as it looks to God only for its sanctions. Catholicity contends for all that is good and holy only in the sight of God; all else it leaves to human infirmity to be tried and tested by another standard, and to be sustained by means with which she has no fellowship. Her cause is the cause of Him who lived and died to save a perishing world, and she interposes her word and voice only to restrain, correct, or counteract the unhallowed tendencies of men who, under the ægis of a false Catholicism, are only leagued together against Catholicity. But all in vain. Catholicity must triumph over this Catholicism; but she will triumph only as Protestant. That name expresses her attitude, her action, and her mission; and when that mission is fulfilled, she will no longer call in its aid, for then her warfare will be ended. We may sigh and pray, indeed, for the time when the Church shall cease to be Protestant; but we cannot and dare not lay aside either the name or the commission it implies until our mission is accomplished. Protestant we must be, whether we choose or not, as long as we deny the pretensions of the Romish Schism; and so long as we remain cold spectators of error and truth, so long we must protest against the one, as we desire and love the other; and this is Protestant Catholicity.

C. F. C.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. VI.—THE TRIAL OF OUR FIRST PARENTS, AND THE PUNISHMENT OF THE FIRST OFFENCE, AND THE PROMISE OF REDEMPTION, *(continued.)*

Unless the bruising of the serpent's head beneath our heel may be regarded as being typical in its intention, and antedatory of our redemption, it cannot possess any practical or religious meaning, nor, indeed, any meaning whatever. David says, "Thou hast put all things under his feet." But the Apostle clearly shows that the words of Moses have not yet received their ultimate fulfilment. and that neither the words of Moses nor those of David will receive their ultimate fulfilment until the resurrection of the dead at the last day, when the redeemed of mankind will be the only inhabitants of the renovated world, and when all brute existence will for ever cease. The first promise, therefore, was the promise of the resurrection of the dead.

The words of the Apostle on that subject are as follow: "For unto the angels hath he not put in subjection the *world to come* of which we speak." And from thence it would appear that it will be only in the world to come in which the original promise of redemption will be fulfilled, and all things will be put under our feet. And hence the Apostle goes on to say, "But one in a certain place testified, saying, What is man that Thou art mindful of him? or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thine hands; Thou hast put all things under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not *yet* all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering death, crowned with glory and honour; that he, by the grace of God, should taste death for every man." Heb. ii. 5.

It would therefore appear from the foregoing words, and from those of the same Apostle in his first Epistle to the Corinthians, that it is not man in his earthly body, but man in his heavenly body, that will trample all brute existence beneath his feet, and more especially the serpent race. In the chapter already quoted, the Apostle argues, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death—that is, the devil—and deliver them who, through fear of death, were all their lifetime subject to bondage." When the Apostle speaks of him that had the power of death, he evidently alludes to the seduction of the woman by the serpent, and the sentence which was passed upon the serpent by the Almighty. The deliverance of which the Apostle speaks must, therefore, be subsequent to the event of our bodily dissolution; and it must of consequence imply an ultimate deliverance from death and the grave, and must of consequence imply the resurrection of the dead. It will be only at the resurrection of the dead that God will put all things under our feet. There is another passage in the Epistle to the Romans, which is, if possible, still more decisive. "For your obedience is come abroad unto all men. I am glad, therefore, on your behalf; but yet I would have you wise unto that which is good and simple concerning evil, (as Adam and Eve were in their primitive condition); and the God of peace shall bruise Satan under your feet shortly." Rom. xvi. 19. Those words of the Apostle have an evident allusion to the primitive condition of mankind, and to the promise that the seed of the woman shall bruise the serpent's head; and those words of the Apostle would clearly show to us, that the promise which was made to our first parents in Paradise will have its ultimate fulfilment only at the resurrection of the just.

And now in relation to the repentance of Adam and Eve, we may well argue that, if there be no evidence of the mercy of Almighty God towards mankind in relation to Adam and Eve, and to the forgiveness of the first offence, there cannot be any sufficient evidence of the mercy of Almighty God in relation to any subsequent transgression. Ante-typically, Jesus is the Lamb of God, which was slain from the foundation of the world. And hence the saints are said to be chosen in Him from the foundation of the world; and even our personal existence has been ascribed to Christ, since, but for the blessing of human redemption, the human race, after the first offence, would have been destroyed, and then we ourselves should not have had a being. Jesus is the seed of the woman who will bruise the serpent's head. And hence, at the last day, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. Many passages of Holy Writ, and the entire analogy of Scripture truth, have clearly retraced the origin of human redemption to the foundation of the world, and to the original promise of redemption to mankind: "He shall bruise thy head, and thou shalt bruise his heel." Thou shalt bruise his body, but he shall utterly exterminate thy being; and he shall live when all brute existence shall be destroyed. Such is the verbal teaching of the Holy Scriptures, and such is our divine assurance of the ultimate removal of all human evil, and of a happy immortality beyond the grave.

"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The foregoing words are indeed the language of divine judgment, but not of judgment without mercy. If the original sentence of death had been executed, without mitigation and without mercy, the human race would then have been destroyed. But Eve was to bring forth children, although in sorrow; and while her sorrow in bringing forth her children would contain the most decisive evidence of her fallen condition, her desire towards her husband—that is, her desire to bear children, and her joy at their birth—would contain the most pleasing and decisive confirmation of the promise of redemption to mankind. All probationary punishment is probationary discipline, inflicted in divine mercy, and for the purpose of promoting the salvation of mankind; and so that, in the end, mercy may triumph over judgment. Such was the real purport and meaning of the sentence which God passed upon Eve, and, of consequence, on all the daughters of Eve to the end of the world. And as to her subjection to her husband, it was intended by the Almighty to promote the harmony and the happiness of human society, as well as to remind the woman that she was the first in the transgression.

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." There is a divine grandeur in the foregoing sentence; and as a piece of judiciary composition, it will remain unrivalled to the end of time. In the first place, we may learn from the foregoing sentence, as well as from other passages of Holy Scripture, that in eating the forbidden fruit, Adam hearkened to the voice of his wife, who used female persuasion to induce him to accept it at *her* hand. And yet the noble-minded Adam made no mention of her persuasion in his reply to the Almighty. And we may next observe, that the Almighty did not pronounce any curse upon Adam himself; although he said, Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Neither is the word *death* to be found in the sentence which God pronounced upon Adam. The original sentence of an absolute death was commuted, and was conditionally forgiven. But we read, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Neither are we to confound death absolute and eternal with the dissolution of the human body in the grave; for while the righteous will survive the dissolution of the body, and rise to everlasting life, they will be exempted from the evil of the second death. And hence our blessed Lord has said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." Luke xx. 35.

To us, it does appear to be both unreasonable and unscriptural, as well as inconsistent with every correct and happy feeling of the human heart, to vilify the character of our first parents, and more especially to disparage and pervert the Scripture history of their repentance and their reconciliation to God. All such unscriptural and unreasonable carpings at the Scripture history of the repentance of Adam and Eve, must go to invalidate the promise of redemption, and our hopes of everlasting life. But whenever any man will make himself more righteous than God Himself, he must thereby betray his ignorance, and his want of correct and righteous feelings towards God and man. What right have we to disparage the repentance of our first parents, when there is no evidence that God Himself was not well pleased with their repentance, and with their confession of their sin? And what right have we to disparage the repentance of Adam and Eve, when it is so manifest that their repentance was divinely accredited by the promise of redemption and eternal life? For ourselves, in reading the sacred story of their repentance, and the first promise of redemption to mankind, we think that no other case of repentance which has been recorded in the sacred volume, has been so divinely accredited and so divinely honoured as the repentance of Adam and his wife. Some persons who are fond of making themselves wise above all that is written in the sacred volume, have charged both Adam and Eve with prevarication in the presence of their great Creator, and have said that Adam threw the blame of his offence upon his wife, and that Eve attempted to cast all the blame of her transgression on the serpent. But there is no evidence of any such obliquity in Adam or in Eve contained in sacred history. Adam, without prevarication, states the fact, that the woman gave him of the fruit, and he did eat. And Eve, in like manner, acknowledges the fact that she was beguiled by the serpent. It must be acknowledged, that neither the confession of Adam nor that of Eve contains any exaggeration of the offence, and neither does it contain any extenuation. In general, exaggeration in the confession of our sins is as disingenuous and insincere as any extenuation or excuse. And hence those persons who are in the habit of traducing the character of Adam and Eve, and of detracting from the sincerity of their repentance, are equally accustomed to slander themselves in the presence of God, by exaggeration, and by amplifying their own offences and their guilt. For the words of such persons are not spoken from conviction, but only in conformity with a Sectarian Shibboleth, and by using the slang and the cant of a party.

And as to the acknowledged fact, that Adam and Eve did hide themselves from the presence of the Lord God among the trees of the garden, how would any man make it out, that their conduct in so doing, was either dishonourable to themselves or displeasing to God? We might with just as much propriety charge them with attempting to conceal their nakedness of body from the eyes of the Omniscient Being, by sewing fig leaves together and making themselves aprons. A person must be strangely blinded by Sectarian prejudice, when he cannot perceive in all the conduct of Adam and Eve the evidence of guilt and shame, and of grief and sorrow, and, in short, the most indubitable tokens of sincere repentance.

It must be acknowledged, that we do not find the repentance of Adam and Eve recorded in those strains of poetic eloquence in which David has recorded his own repentance in his penitential psalms. But then, it ought to be remembered, that David composed his penitential psalms alone, and at his leisure, and with devout premeditation, and with deep reflection; while the confession of Adam and Eve was uttered without premeditation, and has been handed down by oral tradition. And yet we have good reason to believe, that God was as well pleased with the penitence of Adam and Eve, as He was with the repentance of David, or with that of any other man.

J.

For The Churchman.

DIACONARIANISM:

A CONVERSATION BETWEEN CATHOLICUS, PRESBYTERUS, AND DIAKONOS.

Presb. Catholicus, you believe in the divine right of Bishops?

Cath. Yes.

Presb. Well, I cannot, for the life of me, see how a man of your sense and learning can possibly believe such stuff. You know, of course, that επισκοπος and πρεσβυτερος mean the same thing in the New Testament.

Diak. There you are at it again, always quarrelling, and yet neither of you see the truth. I am very much astonished that enlightened Christians, with the Bible in their hands, should believe as you do.

Cath. Well, Diakonos, what do *you* believe? Anything *new*?

Diak. I think that any one who diligently searches the Scriptures will find that there is but one order of the Ministry, and that that order has a direct succession from the Apostles; it is the order of Deacons. Apostles, Bishops, Elders, and Deacons are all of the same order, and their titles all mean the same thing.

Cath. The Apostles received their commission from our Lord Himself, and were placed by Him over the Church, to rule and govern it. They did not institute themselves; but we read that they did ordain seven, who filled the office now called "Deacons," and that this very act proves them to be distinct orders.

Diak. If you allude to the ordination of the seven commonly called Deacons, I think I can answer you in a few words. Mosheim, in his book on the first three centuries, says that we are not to consider this as the institution of the order, but only the appointment of seven for a particular purpose—that there were undoubtedly Deacons before and, as an instance, adduces the *young men* who carried out Ananias and Sapphira. The "seven Deacons of Jerusalem" were merely provisional, if they were Deacons at all, for the Bible does not call them so.

Cath. Even allowing what Mosheim says to be true, it only makes the question a matter of time. He allows that there was an order set apart for a distinct purpose, to care for the poor, widows, and to minister to the wants of the Church; and the same wants exist now as then; it is still necessary that provision be made for the poor, for the sick, for widows and children; if they were provisional then, they are still so. I still insist that Apostles, Elders, and Deacons are distinct orders.

Presb. Yes, we read of Bishops and Deacons; and, as I have said before, Bishops and Presbyters are the same.

Diak. Yes, I intend to show that Apostles, Bishops, Elders, and Deacons were all the same office. By the way, Presbyterus, you ought not to consider Deacons a distinct order; for you have no Deacons, unless your *Lay Deacons* are an order of the Ministry. But let me bring forward the proofs of what I say. You allow that St. Paul was an Apostle; yet in his Epistle to the Ephesians, iii. 7, he says he was made or ordained a Deacon (διακονος), according to the gift of the grace of *God*. And in his first Epistle to St. Timothy, iv. 6, he says, "If thou put the brethren in remembrance of these things, thou shalt be a good *deacon*," &c.; yet St. Timothy was a Bishop. Again, in the first Epistle to the Corinthians, iii. 5, St. Paul says, "Who, then, is Paul, and who Apollos, but *deacons* by whom ye believed?" And in his second Epistle to the same Church, iii. 6, he says, "Who also hath made us able *deacons* of the New Testament." Again, in vi. 3 and 4, he says, "Giving no offence in anything, that the *Diaconate* be not blamed; but in all things approving ourselves as the *deacons* of God." He also exhorts St. Timothy to "do the work of an Evangelist, and to fulfil his Diaconate." 2 Tim. iii. 5. That Presbyters and Deacons were the same, we know from the fact that St. Paul says that he is "also an elder;" and we have proved by these passages that he was a deacon. Therefore, Apostles, Elders, and Deacons are the same.

Cath. Let it be granted that the Apostles frequently called themselves Bishops, Presbyters, Deacons, &c., still it does not prove your position; the lesser office is included in the greater. Besides, their calling themselves Deacons or Presbyters proves nothing one way or the other; it merely shows that at that time the titles of three orders of the Ministry were not settled as definitely as they have since been. It matters not so much what the office is called, so long as it exists; we contend for the order itself, not for its name. The Apostles were a superior order, and surely you must allow that they exercised authority over the rest of the Ministry, occupying a peculiar and higher position.

Diak. Yes; but it was peculiar for them, and was only for the time being. To quote the words of the learned Barrow: "The Apostolical office, as such, was personal and temporary, and therefore, according to its nature and design, not successive or communicable to others in perpetual descendence from them. It was, as such, in all respects, extraordinary, conferred in a special manner, designed for a special purpose, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and the founding of the Churches. . . . . Now, such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the Church and the diffusion of Christianity, against the manifold difficulties and disadvantages which it then needs must encounter, was not designed to continue by derivation; for it containeth in it divers things which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself. Neither did the Apostles pretend to communicate it," &c.

Cath. Our Lord promises to His Apostles that He will be with *them* always to the end of time. Now, I suppose that you do not believe that it was intended that these twelve men were to live for ever; and if they were to die, and the Apostolate with them, then was the promise of none effect. Besides, if the promise was made to them personally, no additions could be made to their number; yet we read of at least three other Apostles. And more certain powers were committed unto them, which have ever since been exercised: among these is the absolution of sin; but Deacons have no power to absolve—have they?

Diak. Most assuredly. St. Paul says that unto them is given the DIACONATE of reconciliation; and this passage has always been interpreted of absolution. And why should not a Deacon absolve? Is he not a preacher of the Word? And can he not, from the pulpit, proclaim pardon and absolution? According to the rubric, he cannot use the precise form laid down in the Prayer Book; but, as a minister of that Word, he has as much right to absolve as those whom you call Priests. The rubric restricting the use of the prescribed form is but a relic of Popery.

Presb. But how do you account for the fact that the succession of the Ministry was originally in Presbytery? We know that there were no Bishops in the second century, but that there were Presbyters no one can deny; and to make your theory of Diaconarianism consistent, the order of Presbyters must have crept in very silently when men slept.

Diak. Why, the present order of things grew up gradually, and arose from the fact that people mistook names for things. The Deacons in a large city like Rome met together to consult on the affairs of the Church, and of course at their meetings it was necessary to have some one to preside, one in fact who should answer to the president or chairman of our meetings; he was called Episcopus or overseer, or, as it is now translated, Bishop. And as he was generally chosen for his age, piety, or some other excellence, he retained his position during life, and a primacy of honour and order was allowed him by his equals. This was the origin of Bishops. Again, it was but right that the younger Deacons should reverence and respect the older. And oftentimes there would be two or three clergy in a parish: then the elder, corresponding to our Rector, was called Presbyter, which simply means elder, although the papists have corrupted it into Priest. The next in order, answering to our Assistant-Minister, was called Minister-Deacon, and if there were a third, he was frequently styled Sub-Deacon. So we see at a very early date the origin of the present distinctions, which have no authority in Holy Scripture.

Cath. But your theory is not sustained by Ecclesiastical history and the Fathers.

Diak. What care I for Ecclesiastical history or the Fathers?—corrupt traditions coming down to us through that godless Church of Rome, out of which there can come nothing good. I base my faith upon the Bible, and the Bible only. The Fathers, indeed! They were a lot of old fogies, and Popish ones at that. Faith in them!—ever talking of Sacraments and beggarly elements. "Why, Sir, I would as soon have faith in a dead cow."[*]

Cath. Certainly a very reverend and classical comparison. Did it ever occur to you where you got your Bible from?

Diak. Why, yes; I got it from God.

Cath. Oh! pardon me; I thought you considered the age of miracles past.

Diak. You say that Ecclesiastical history does not sustain me; but the learned Isaac Taylor, in his work on Ancient Christianity, has shown that the Ante-Nicene Church was more corrupt than the present Romish Anti-Christ. Indeed, we know that many of your Ante-Nicene Fathers did not believe in the doctrine of the Trinity. But, in these latter days, light is breaking through the clouds of error, and men are beginning to learn what is truth. Yes, Pilate's question shall *soon* be answered; and the Church, freed from the corruptions of ages, shall come forth with its primitive order of Deacons, with the Bible in their hands.

Cath. You, and Isaac Taylor also, seem to have forgotten that text, "The gates of hell shall never prevail against the Church."

Diak. There is another of your mistranslations. It is the gates of "Hades," which means the abode of the dead; and the text means that, although the Church becomes corrupt and heretical, yet it shall never wholly die out, but shall live as the fountain from which *hereafter* shall be drawn the waters of truth. One word more, and I am done. I think that the Churches of Rome and of England both sanction my theory. The Church of England has her Archdeacons, who are Priests; and the Church of Rome has her Cardinal Deacons, who are Bishops.

Presb. Well, I think you have made out your case against Catholicus, but I do not think you have against us.

Cath. On the contrary, Presbyterus, he has made out as good, if not a better case than you can make, but has left the Church unscathed; for it has been promised that against her the gates of hell shall never prevail. I would advise you both to try next to see if you can trace a succession through Sextons; I declare it would be quite as sensible as Diaconarianism or Presbyterianism. But to speak seriously, you had better keep in the old paths, for they never go astray.

W. F. B.

HOPE paves the golden way to bliss, and cheerfulness is the lamp that lights the beauteous walk.

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[*] This expression was lately made use of by a D.D., speaking of the Church and Sacraments!

A First Chapter of the Reformation.

[Mr. Bartlett, in his "Brief History of the Christian Church, from the First Century to the Reformation," (recently published at Oxford,) compresses into the following small compass what Luther did in his resistance of Rome:—]

In 1518 Maximilian held an Imperial Diet at Ausbourg, to which the Pope sent Cardinal Cajetan as his representative. On the 5th of August in that year, the Emperor addressed a letter to Rome, in which he requested Leo to exert his authority in arresting the progress of pernicious heresies; and promised that he would strictly execute whatever should be enjoined by the authority of the Holy See. The Pope, in reply, cited Luther to appear at Rome within sixty days, to give an account of his doctrine to an ecclesiastical court. He wrote at the same time to the Elector of Saxony, exhorting him to give up Luther to Cardinal Cajetan. He denounced the punishments of excommunication against all who should protect the reformer; and promised to those who should assist in his apprehension the benefit of a plenary indulgence. Luther was thus placed in a situation of extreme danger, from which he was only delivered by the intercession of the Elector Frederic and the University of Wittenburg, who represented to the Pope that the state of his health would not bear the perils and fatigues of a journey to Italy, and requested that his cause might be tried before Cardinal Cajetan in some German city. Leo assented; Ausbourg was appointed as the place of conference; and in that city Luther appeared before the papal Legate on the 12th of October, 1518. Thomas de Vio, Cardinal Cajetan, was renowned for his skill in scholastic theology. He received Luther with kindness, but evidently expected him to recant his supposed errors, and retract whatever he had written against the indulgences.

"Most worthy father," exclaimed Luther, "I appear before you as a humble and obedient son of the holy Catholic Church; I acknowledge that it was I who published the propositions and theses that are the subject of inquiry. I am ready to listen with all subjection to the charges brought against me; and if I am in error, to be instructed in the truth."

"My son," replied Cajetan, "there are three propositions to which I require your assent. Firstly, you must own your faults, and retract your errors. Secondly, you must abstain from disseminating your opinions. Thirdly, you must in future avoid everything which may disturb the peace of the Church."

Luther replied by a request that "he might be informed wherein he had erred." This led to a discussion, in which the Cardinal, instead of pursuing the more prudent course of exercising his legatine commission, entered into a formal dispute with Luther, on the question of the indulgences, and on the doctrine of the sacraments. The conference ended little to the satisfaction of either party. It was resumed on the following day, when Luther read a declaration, in which he expressed himself willing to submit his theses to the Universities of Basle, Fribourg, Louvain, and Paris, and to retract whatever they should pronounce erroneous. Cajetan would not consent to this proposal, and after a long interview with Luther commanded him either to retract or return no more to his presence. Luther then wrote to him a letter in terms of the greatest humility; but the irritated vanity of the Legate would not allow him to reply. Luther, after waiting four days for an answer, determined on seeking safety by flight, and on the 19th of October, 1518, secretly took his departure from Ausbourg. Cajetan, on discovering that Luther had escaped, wrote a letter full of anger and resentment to the Elector Frederic, in which he begged him either to banish the Reformer from his states, or send him to Rome for punishment. Frederic replied that "he had sent Luther to Ausbourg, according to promise, in order that he might, if wrong, be convinced of his error, not forced to recant by any tyrannical proceedings." "The most orthodox Universities," he added, "did not consider Luther's doctrine impious and heretical; and he was therefore determined never to drive from Wittenburg a man of so much piety and learning." The Reformers were inspired by new confidence; Luther persevered in his resistance to the prevalent errors, and his labours were crowned with such success, that a very powerful party was soon formed in Germany, steadfastly resolved to accomplish, by the grace of God, the removal of those abuses which marred the integrity of the Church. The impolitic conduct of the Pope at this crisis increased the power of the Reformers. It was resolved to legalise, instead of abolishing, the most flagrant corruptions attacked by Luther; a papal brief again authorized the preaching of indulgences, and declared that they were founded on the practice of the ancient Church. Luther immediately composed a solemn protest, and an appeal to a General Council. "To this course," he said, "I find myself obliged to have recourse, inasmuch as the Pope, who is God's vicar on earth, may, like any other man, err or sin; and that the appeal to a council is the only safeguard against unjust actions, which it is impossible to resist." This event is justly considered as terminating the first period of the Reformation.

MISSIONARY WORK OF THE CHURCH.—Our Mother Church is setting us a good example in her present missionary work. In a recently published letter by the Bishop of Capetown it is shown how much is doing among the heathen population of that colonial diocese—how much among the South-African races, who are in many instances found ready to receive, and are generally able to appreciate the great truths of the Gospel of Christ. The following extract from the Bishop of Capetown's letter contains some hints that might apply to our own Church in some of her fields of missionary labour:—

> "The great work, however, which is at this time pressing itself upon our attention, is that of winning the coloured race in this land to Christ. At present, our efforts for their conversion are upon a very small scale, and utterly unworthy of the Church of England; and yet we are not in a condition to increase our labourers. The great practical difficulty which stands in our way is that of language. This can only be overcome by time. Hitherto scarcely any of the Clergy have acquired sufficient knowledge of Dutch to officiate in that language. Till this is done, however, the coloured people cannot be widely impressed. Some are gradually acquiring it, and will, I trust, ere long be able to declare to the Heathen, in their own tongue, the wonderful works of God. If I had the men, and the means of maintaining them, I could easily employ, in fields now open to us, a large additional staff of religious instructors to the Heathen. It is not easy to meet with duly qualified agents for such a work here. . . . Till our own college shall have sufficient time to bear its fruits, and furnish us with a supply of men duly qualified to serve God in the ministry of His Church, we must continue to look to the Church at home for 'our fellow-helpers to the truth.' Much has been done in various ways for this land, of late; but all will be of little use until our thin ranks shall be recruited by a few more zealous men of God, who are willing to come over and help us—to spend and be spent for Christ. Through you I would appeal to my brethren of the Clergy at home, into whose hearts God may have put any thought or desire to offer themselves for the building up of His Church, the extension of His kingdom, and the salvation of souls in distant lands; and invite them to make known to my Commissary—the Rev. Dr. Williamson, Pershore—or to the Society, their willingness to labour, though it were but for a few years, in this field. We greatly need clergymen, catechists, and schoolmasters. May some zealous men who read of our wants regard this letter as a call to them, and offer themselves for the work! In a few years, the college, under the superintendence of its devoted Principal, will, I doubt not, in some degree supply our wants. At present, unless the zeal and the love of the Mother Church shall furnish both labourers and the means of supporting them, our work must languish, and will perhaps ultimately fail."

ADDITIONS TO THE ASTOR LIBRARY.—The following recent additions, we learn from the *American Publishers' Circular*, have been made to the Astor Library, chiefly from the Paris press: "Lobert's Anatomic," folio; "Tichel's Iconographic Opthalmologique;" "Gelbke's Description des Ordres de Chevalrie," with innumerable illustrations, large folio. Of this magnificent work there are but a limited number of copies extant. A set of the London Times, complete, from 1840, has just been received; also Hooker's "Himalaya Plants," folio; Halliwell's "Shakspeare," and a translation of Aristotle, in ten volumes, quarto, only fifty copies of which have ever been printed.

REJECTED INVENTIONS.—It has been stated in the British House of Commons that no less than 974 inventions of warlike implements have been laid before the select committee of the Ordnance, of which 696 had been rejected.

For The Churchman.

FLORIAN'S PRINCE.

"In their affliction they will seek Me early."—*Hosea* v. 15.

Florian's tall palace windows were alight,
And round his board, the happy guests within
Quaffed jesting, heeding not the wretched night
That pressed her dusky face against the panes
And drenched them with her tears, rattled the sash
With vehement hands, and laid her moaning mouth
To crack and crevice. Florian's cup, just brimmed,
Was fragrant at his lip. A slave, who stood
Behind his couch, bent whispering, "One below
Would speak with thee." But Florian waved him back
And frowned. "He stands without thy palace gates,
And will not be denied." "Go, bid him hither."
"Master, the storm has drenched him, and his feet
Leave bloody prints—so far he came to-night
In search of thee. He is no peer for guests
Like thine." Then Florian, settling on his brow
His crown of myrtles, with impatient looks
Arose.
A stranger stood without his gates,
A pallid, wayworn man in mean attire.
"Here's gold for thee," said Florian, "so begone"—
He, calmly motioning back the proffered alms,
Answered, "I am no beggar, but thy Brother.
Receive me, Florian—wash these hurts of mine,
Brow, hands and feet, and riven side I bleed.
Hast thou no healing ointment for my wounds?
No wine to tinge my icy lip with red?
No pillow for my head?"
Then Florian laughed.
"Art thou distraught? Away—my guests await me.
Yet stay,—where yonder peasant's hearth aglow
Burns lurid through the storm, doubtless thou'lt find
A shelter for the night."
The lamps are bright
Again in Florian's windows. Happy guests
Are jesting round the board, but at its head
Another master crowned with myrtles sits.
Along the highway, footsore, sick for food,
Vile with disease, Florian, the outcast, wanders;
The storm that robs him of his fluttering rags
Buffets him right and left, the bitter hail
Drives in his face, and chilled and blind he falls,
Stretching his weak arms with a cry for help,
Face downward.
Nigh the beaten highway stands
The palace of the King. Its golden gates
Open at Florian's cry.
Who bear him there?
Who do not scorn to wash a beggar's feet?
Who cool his wounds with ointment, change his rags
For finest linen, spread beneath his head
A downy pillow? Lifting his dim eyes,
Florian beholds the servants of the King,
Who put aside their lances and sweet harps
To do him service.
He for whose command
They listen, stands amid them—on his head
A golden crown, and round about him flung
A mantle white as light. Him Florian knows—
The stranger driven from his palace gates.
Trembling he falls before him, crying out,
"Pardon, my Prince!" The King's son smiling answers,
Lifts him with gentle arms and dries his tears,
Puts his own ring upon the outcast's finger,
And round his limbs, still scarred and shrunken, flings
The royal mantle that is white as light.

EDITH MAY.

FOR THE YOUNG.

THE NEST DESERTED.

To-day our daughter Clara was united to M. Raymond. We could not possibly desire a better assorted union; Marcelle and I feel full of hope and confidence in their happiness, and yet the moment of separation was most cruel, we felt as if our very heart-strings were severing in the effort it cost us to part with our children.—Sublime law, which bereaves declining parents of their offspring, to raise up under other roofs a family of their own; which in its turn is dispersed abroad, thus weaving around mankind a very net-work of alliances—but grievous and bitter trial to those who, having reared their children through the sufferings of childhood, protected them in trouble, and consoled them in sorrow, are now enlivened by their blooming youth.

But why dwell upon such thoughts? let us rather occupy ourselves with their joy!

Just before the departure of the newly-married couple, Aunt Roubert presented Clara with exactly such another housekeeping-book as she had formerly bestowed on Marcelle; to which I added a blank note-book, similar to the one I am now closing. On the first page I had written this heavenly doctrine—

Love ye one another.

Then below, a few earthly counsels and warnings dictated by my own humble experience. The moment of separation arrived. Marcelle held her child long in her arms, then gently pushing her towards Raymond, she said—

"Never give her cause to regret us."

Sad and holy words, which I fervently repeated with heart and lip!

* * * *

Leon left us yesterday. We accompanied him to the vessel, and watched it as it slowly sailed from our view, till we lost sight of it; then we turned, and slowly and silently regained our deserted home.

We entered the house, and traversed its silent rooms. Arriving at the last, Marcelle threw herself on the couch, and burying her face in her hands, her sobs burst forth. I knelt down on a stool by her side, and leaning my head against hers, said—

"Why this despair?"

She raised her head, and glancing around, exclaimed—"They are gone, all gone! and we are left alone."

The tears rushed to my eyes, as taking her two hands in mine and pressing them to my heart, I answered—

"Oh! no, not alone, since the remembrance of twenty years of happiness, affection and self-sacrifice remains to us! To-day, dear Marcelle, we have received our reward for the past! To those who have either neglected their duty, or are not loved, the hour when their hearth is made desolate, when the sunny brightness of their children fades away, and their joyous voices are hushed as the song birds in evening, to such, is indeed a bitter one! How can hearts sundered in the bright dawn of life, approach and comfort each other in its decline? What can these chance associations possess in common, but remorse, bickerings, and 'ennui?' No bright ray from the past embellishing the present, they see themselves as they are—old, sad, declining, and alone; but we, Marcelle—we have a happier lot; we are still possessed of all the richest treasures of the heart—love, esteem, and gratitude! We cannot glance back without encountering some touching or happy reminiscence. We see ourselves young in all our hopes of former times, gay in all the pleasures we have tasted together, and strong in the consciousness of duty fulfilled, to our weak utmost.

"What matter the traces that time has left in your dear face! each one of them reminds me of the many happy years I owe you; the wrinkles on your brow tell of many a hard day's work we have shared together; the silvery threads that streak your soft brown hair, recall your ever watchful care; and this stooping figure brings before me the many anxious vigils kept beside the cradles of our children! Loved and noble heroine of my home, let me kiss these honourable scars of labour and devotion! No, Marcelle, whilst God in his mercy allows us to each other, I cannot believe ourselves wholly excluded from our earthly paradise. Look up, dearest, look at me; the enjoyments of life cannot be ended so long as we can remember the past, and continue in love one with the other."

With these words I put my arm around her, and gently raised her; she smiled upon me through her tears, as with her head resting on my shoulder, we approached the window. A soft and balmy evening breeze had risen, but not a cloud obscured the sky, and our eyes rested there, their glances lost in the blue expanse. Presently, two swallows appeared winging their way towards the east. I drew Marcelle's attention to them.

"See, dear one," I said, "they also have lived to see their nest deserted, and their young ones scattered; but it has made them neither distrustful of God nor earth, and on, together, they swiftly fly towards a new and eternal spring."—*Leaves from a Family Journal.*

THE BOY WHO INSULTED PEOPLE.

There was a boy in our village, named Peel Haydon, who was one of the most ill-behaved boys I ever knew. When he was yet very young, his father had been obliged to go to China on business, so that Peel had no recollection of having seen his father. Peel was in the habit of calling names and throwing stones. One day a young lady was riding by on horseback, when he tried to scare the horse by whistling. The horse started, and the young lady fell to the ground, and was badly bruised. If Peel saw a boy whose clothes were better than his own, he would cry out, "What a dandy!" If he saw a boy whose clothes were not as good as his own, he would cry out, "Who is your tailor?" This habit of insulting persons is one of the basest to which boys can be addicted. It is a proof of a mean and envious disposition, and of an unfeeling heart. The brother of the young lady whose horse Peel had frightened was soon afterwards riding by, and Peel again whistled; whereupon the young man dismounted, and punished him severely with his whip. After this, Peel behaved better for a short time; but he was soon as bad as ever. One fine winter day, a stranger passed through the village just as the boys were going home from school. This stranger had a long beard, and his dress was unlike that of any person the boys had ever seen. Peel, in his insolent way, began to call out to him, and said, "Halloo! what barn did you escape from?" The man looked round, said nothing, and passed on. "Give him some snow-balls!" cried Peel. A volley of snow-balls fell upon the stranger, and as he turned to rebuke the boys, a lump of ice struck him over the eye and drew blood. The insolent are always cowardly, and the boys ran off as soon as they saw they had hurt the stranger. Peel skulked round the corner of the street, and went and coasted down hill. About an hour afterwards, he went home. His little sister opened the door for him, and exclaimed, "O, Peel, Peel! our own dear father, whom you never saw, is in the house. He has returned, and means to stay with us. As he passed through the village, some wicked boys threw pieces of ice at him, and hit him over the eye. Mother is bathing the wound with vinegar." What was Peel's dismay on learning this! As I have already told you, his father had been away from home so long, that father and son did not know each other by sight. Peel was afraid to enter the parlour, but his sister drew him in, exclaiming, "Father, here is Peel!" "Do not tell me this is my son!" said Mr. Haydon, starting up. "This is the boy who insulted me, and threw the lump of ice which wounded me. He is no gentleman. I will not own him for a son." Peel burst into tears, and fell on his knees, begging pardon. His father raised him, and said, "My son, if your repentance is sincere, I forgive you; but do not let me hear of your ever being guilty again of incivility to man, woman, or child. The first time I hear of such conduct, you shall suffer for it severely. Remember!" His father looked so stern and determined, that Peel well knew it would be dangerous to offend him. The insolent boy made a very sudden change in his conduct. He was careful to insult nobody, either by word, or deed, or look. The lesson he had received was one which he could not forget. The young should be uniformly polite, not only to older persons, but to those of their own age. Do as you would be done by.—*Sargent's Standard Second Reader.*

Illustrations of the Pew System.

If you want to go to a church other than your own, and do not want to be marched in and out of the pew two or three times in the course of the service, go early, take a lady with you, ask the sexton for a seat, go in first yourself to the farther end of the pew, and let the lady follow; you will be well paid in the feelings of relief from the annoying apprehensiveness, that every person nearing the pew door is the owner or lady, to whom it is necessary to pay the accustomed deference of getting up and allowing them to pass in.

The history of this valuable discovery of mine may be instructive. In 1843, I happened to be in Philadelphia at the time when persons were returning from the springs and other public places of resort. It was announced in the papers that Dr. Bethune had returned to the city, and would preach next day, (Sabbath); the public were invited to attend. Having a desire to hear the celebrated poet-preacher, I went, taking with me a Southern gentleman, an invalid. We went early, to prevent disturbing others, and were shown to a pew in the central block. I was reading a hymn, and on looking up, noticed a man and woman standing at the pew door. I interpreted a nod of the head from the former to mean that he was the owner, and wanted us to come out and let his companion come in; accordingly, she passed in and took the seat farthest from the aisle, and he occupied the one next the door; not observing any intimation that we should return, we went to the vestibule, and asked the sexton for a seat; he said we could find seats in the gallery, but my friend could not conveniently go up stairs; we waited in the vestibule until the congregation appeared to be all collected, when we went in again and occupied the bench against the wall nearest the door, which seemed to be free to all. My friend was by this time so wearied in body, and ruffled in mind, that the sermon did him no good at all. I was sorry for it, because it was the last he ever heard. As for myself, I had become case-hardened; intercourse with the world and travel had rhinocerized my sensibilities, and I employed myself in devising some method of effectually preventing the recurrence of such a *contre temps*. The result was three resolutions:

1. Go to no church but my own.

2. If called occasionally to go to another church, without public invitation, to take the seat without cushions or books nearest the door, usually appropriated to negroes and "poor white folks."

3. If by public invitation, construing it to mean that seats are free to all who come, to take a lady, go early, and pass into the pew before her.

I have found this an unfailing recipe, and it is worth being remembered, if you are modest or ugly, and conscious of it, do not like to be seen. If you are handsome and well dressed, take the usual method, and you will have several opportunities of attracting the attention of the whole congregation.—*Hall's Journal of Health.*

THE VICTORIES OF THE PRESS.—Much has already been accomplished in more than people are aware, so gradual and silent has been the advance. How noiseless is the growth of corn! Watch it night and day for a week and you will never see it growing; but return after two months and you will find it all whitening for the harvest. Such, and so imperceptible in the stages of their motion, are the victories of the press.—*De Quincy.*

HEBDOMADARY.

SATURDAY, October 6.—*St. Faith, V. M.*—St. Faith was a native of Agen, in France. She was celebrated for her exquisite beauty, and for the courage with which she endured a cruel death in the Diocletian persecution.

SUNDAY, October 7.—*Eighteenth Sunday after Trinity.*—We are on this Sunday more particular in our prayer for grace. We ask the assistance of the Holy Spirit that we may be able to contend against "the world, the flesh, and the devil." These are the great enemies of man; the influence of his fellow-men, the lusts and desires of his own body, and the never-tiring spirits of evil. To struggle against them, we pray that we may be strengthened; and having had the grace to resist, we next pray that good may come into the place of evil; and that in the place of the world, the flesh, and the devil, our hearts may be filled with all purity and goodness, and ready and willing to follow God.

TUESDAY, October 9.—*St. Denys, B. M.*—This saint was a missionary sent from Rome into Gaul, where he became Bishop of Paris, and suffered martyrdom towards the end of the third century, together with some of his companions. The abbey of St. Denis was built over his tomb, and has been the burying place of the French kings.

THE PENITENT.

[The accompanying lines were written on remembering an incident related in the appeal of the Bussage House of Mercy.]

Before the gate she stood, her trembling hand
Admission scarce could plead;
"Will they take me in,
I am so vile esteemed,
So stained with grievous sin?
I'll ask it in His holy name,
Whose feet to wash with penitential tears
The guilty Mary came.
He is all mercy, these His servants be;
It may be, evil as I am,
They will not turn from me."

The prayer, though faint, was heard
By ever watchful ear;
Down on the threshold low she sank,
And covered up her face in doubtful fear.

Upon the wounded heart, as softest dew,
Compassionate accents fall;
"He in whose love this house was raised
Can cleanse from all.
He loveth such as thee—
A contrite spirit is His offering meet;
Enter, for here is rest;
Come, I will lead thee to His feet."

And as beneath the portal grey they passed—
Dark night and morning, purity and shame—
Upon each brow celestial light was cast—
Straight from heaven's crystal heights it came.

Angelic hearts rejoiced, and prayers ascending
Like incense rising to the eternal throne,
Crave blessing on the Magdalen's bowed head,
And her who led the poor repentant one.

BEATI I MISERICORDIOSI.

—*London Guardian.*

The Golden Key to Heaven.

Men of New York, Philadelphia, Boston, and of the thousands of smaller cities and towns of this broad land, whether money be a hindrance against entering heaven or not, judge ye; but this I know, its possession here is necessary to a seat near God's altar. We cannot sit under the droppings of the sanctuary if we are not rich, at least comparatively. It is notorious that the radical, the distinctive principles of primitive Christianity, are reversed among us. In early times, when the love of a recently ascended Saviour burned within the hearts of his followers, it was heralded abroad, as something singular, and almost miraculous, that

"The poor have the Gospel preached to them."

Such is not the case in New York. Here we must give a thousand dollars for a pew holding five persons, and, in addition to that thousand, we must pay seven per cent. every year for church expenses. In our Fifth avenue church, built at the cost of a hundred and thirty thousand dollars, there is not a pew or even single sitting to be had; this is largely complimentary to our minister, one of the best of men, and of commanding talents, yet this is the very kind of man needed for the poor, for it requires all his piety to stoop so low as to wash their feet, and all his talents to make the hidden things of the Bible plain to their uncultivated minds; but the rich bid the highest, and the poor must put up with any crumbs they may get from the tables of their richer brethren, in the way of standing room in the vestibule or gallery, or an occasional vacant seat on rainy days, or very dusty, or very warm, or very windy, or very cold, or in the dog days, when it isn't fashionable to be seen in town; in this last case, indeed, there is plenty of room, but the voice of that pious and talented man is not there, to instruct by thoughts that breathe and words that burn; still, there is a voice there giving sound, coming from some weak brother, or practising licentiate, or high falutin sophomore. I really don't know but after all our Quaker Friends are nearest primitive practices in this most important respect. Their houses of religious meeting are very large, very plain, very clean, and abundantly free to all who come. The "weary and the heavy laden" may indeed there literally find rest; rest for the weary body, rest in the decent quiet of the place, from the tumultuous tossings of the world's conflict with want, and its strivings for bread. Next to them are the lovely *Moravian Brethren*, and then our Methodist friends; but they, alas, are receding before so called *civilization*, or falling in with the fashion of the world, in selling places near God's altar to the highest bidder. Last month I went to a church in Arch street, Philadelphia; the heads of the *three* aisles were crowded with people waiting for the *one sexton* to show them places; and we observed, in several instances, that when the owners came they took keys from their pockets and unlocked the pew doors. No doubt reasons are at hand for the fine church, and for the pew system, but whether they will stand the test of universal brotherhood, all being children of the same common Father of all—who is himself no respecter of persons—I cannot say. The question comes back with some power, Ought I to lock my pew door on a waiting brother? Ought I to exclude the poor from the kingdom of heaven, by virtually excluding them from receiving those teachings which guide and prepare for that kingdom? These things may at least be *re-investigated.*—*Hall's Journal of Health.*

Aristocracies: A Contrast.

The aristocracy of the purse triumphs over and absorbs into itself the aristocracy of birth; yea, even the aristocracy of learning. Even dukes and heads of colleges bow down before the altar of Mammon. I remember at Christ Church, one Alphonso Fothergill, a gentleman commoner. He was the son of a London brewer. Now, you must notice that at Oxford, they think it right to make the same distinctions in regard to wealth which the rest of the world does, and, accordingly, while a commoner means a student, who from his ordinary means can only pay a certain sum of money for his education, a gentleman-commoner means a student who pays a larger sum of money. It is not, as you might think, that a gentleman-commoner is more of a *gentleman*, but only that he carries a *weightier purse*. And, accordingly, the university honours him for his weightier purse, and bows down before him as a great man, and receives his money. And the most remarkable part of the affair is, that the gentleman-commoner, though he pays more money, does not receive one atom more in return for it, in the shape of guidance or instruction. If he did, it would be an intelligible affair, on mercantile principles; but, in order, it would seem, to show the estimation in which the rich, as such, are held, that renowned seat of learning says, *"Pay more, and for the payment you shall have increased honour."* No wonder pride of riches, thus taught, prevails. But this, by the way: I myself was a poor "student," but Alphonso, the son of the London brewer, was a "gentleman-commoner." I remember, also, at the same time, and entering the university in the very same term, there was one John Archer, a poor "servitor." Now, a servitor is the very opposite of the gentleman-commoner, that is, while the gentleman-commoner is so called because of his riches, the servitor is so called because of his poverty; he exists, as it were, by sufferance among the other students, as one who cannot afford to pay for his education. Now, Archer was the son of a poor priest, who had a large family, and could only just eke out a maintenance for the necessaries of life. But, though a poor priest, he was a good scholar and a gentleman; nay, if we must take account of descent, it happened that he was of the elder branch of a family which had been made a century past. But there was also, at the very same time, the young Lord G., chief among the noblemen of Christ Church, and it happened that his was the very family of which Archer's was the elder branch. Disguised, however, as a servitor, there could never be any approach between the two. Now, could you conceive it possible?—Alphonso, the brewer's son, and whose grandfather no one had ever heard of, was soon admitted into the society of all the noblemen and the gentlemen-commoners. He was "hail fellow well met" with every one. His purse paid for his admittance into any society. His horses and his hunting were the praise of all. His parties and champagne, the choicest of the university. Lord G. could not compete with him, and gave way; the tutors flattered him, the canons caressed him, and the dean invited him to dinner, while poor Archer, the servitor, was left unheeded in his room, never noticed, save by compulsion, by a tutor, at lecture, or by the dean, at collections. Such was the "honour" of riches, and the "disgrace" of poverty. The one, coupled (as in that case it was) with utter worthlessness, if not vice, was of more public esteem than the other, coupled with gentlemanly feeling and true humility, wearing the servitor's gown. But Oxford was only a beginning. Afterwards, as I watched the whole of this party advancing into life, and taking their positions in society as men, I found, and I still find, (for they are yet in the world,) the very same kind of character prevailing. Alphonso is still a rich man, keeping his father's brewery, and his name is written in broad letters on the signs of public houses. Lord G. has become an earl, and sits in the House of Peers; but, so thoroughly is the idea engrained into their hearts, about the measuring standard of money, that, in neither case, is hand opened, or heart stirred, for the miseries of the poor, or the many wants of Christianity throughout this land. In neither case was it ever heard, that a poor man had received a dole at their tables, that a church had been built at their expense, a priest maintained, or a hospital visited. If you go to the race-course or the club, there only will you find Alphonso, the brewer, and Lord G., the nobleman. While, on the other hand, as the servitor's gown of Archer, the poor and humble, was thrown aside, for the honours of the university, I noticed him from year to year, in his studies at the bar, making sure progress; and now, as one of the first lawyers of his day, and probably the first of statesmen, he takes his place in the House of Commons, serving his country and his God. In his country estate, which he lately purchased, he is the friend of the poor man, who ever finds a place at his hall table. He has built a little church at his own expense, and maintains the priest. In short, he is the first in every good work. He will die, no doubt, as he now lives, the same generous, self-denying, and humble-minded man that he was twenty-five years ago, as the poor servitor of Christ Church.—*Bennett's Letters.*

The Christian Politician.

Almost every one in this country is a politician: but, though one may be both that and a good Christian, still he may not be a Christian politician. He may be inconsiderate that international deportment, though not susceptible of as easy regulation as social deportment, is subject to the same moral principles, so far as these principles admit of so extended an application. Also, however impressed he may be with the truth of the doctrine that God takes a part in the affairs of men, he may still be indifferent to any revelations of Divine purpose or foresight, which have not had their fulfilment. Still, if he can think at all, he observes what passes in the political world, and that not only in his own land.

That there is wisdom in noting "the signs of the times" is intimated by our Saviour. Tendencies of the times are sometimes discriminated by those who would have none the greater estimate of them, if informed of their relation to signs of the Son of Man. If a person, who has anticipated the actual issue of those tendencies is a statesman by profession, but not otherwise, he is readily credited with foresight. This arises from the public impression, natural enough, that *his* conjectures were not without grounds in a degree scientific; and it is a partial recognition of the *principle* of a positive science in *politics* (comprehensively of all social interests.) That this principle is true in nature, seems indubitable, considering the interdependence of the operations of natural laws. But the science as such can be brought but very slightly within human grasp; for even if we were to leave out of the case the continual intervention of a particular Providence in the mode ordinarily depended on by pious Christians, still the explanation of even the most extraordinary manifestations of Divine Providence, as special operations of primeval law, in the order of Nature, would be quite insufficient to exhibit the impracticability of the science in question beyond the department of moral influences. Indeed, if the political course of sublunary things was not in the main a process obscure to worldly wisdom, there would be little need of God's declaration of events in prospect, to which he desires the attention of his people, through the medium of Prophecy, as "a light shining in a dark place." There are always natural signs, greater or less, of the character of the Future; and the words of inspired prophecy are a counterpart to them. To both we "do well to take heed," according to the proportion of confidence due to each,—the former being somewhat versatile in their significance, by reason of their relative character, while the latter are of mutable import. It is claimed that, as far back as the year 1842, when the power of the Orleans dynasty was at its height, the Positive Philosophy, as it is called, predicted the anarchical character of the present times; the orignator of this philosophical system characterizing even that period as *l'anarchie actuelle*. But this degree of foresight is not striking in comparison with the expectations of many Christians, previously to that date, in relation to this epoch,—expectations suggested by a comparison between the apparent tendency of passing events and the spirit of inspired Prophecy. And such anticipations are not always of a nature that could occur to the Christian's faithful observation if *superficial*, any more than they could occur to political or philosophical wisdom independently of Scriptural light. As an instance of this kind,—in the very year above-mentioned (1842), when such a character as Pio Nono was not yet, and his predecessor was repulsing the suggestions to reform, coming even from absolutists, one of our Bishops, in a conversation on the state of the Continent, remarked to the present writer: "The Pope is *already* the greatest democrat in Europe; what he wants now is popular support against the princes; he will, therefore, go with the democratic current, to make the most of it that he can, and then be carried away by it. But under any circumstances, his game will ever be the same as that of the Popes heretofore." Anticipatory views of an epoch in prospect, while they are the pride of the statesman and the philosopher (however worldly and even infidel,) comparing *history* with present *signs*, are at least as properly within the sphere of the Christian observer and the divine, who have, in *addition* to those lights, that of inspired prophecy. The prospects thus brought before the latter—which, however well-grounded, should rarely assume the character of positive conclusions—may not admit of being logically analysed, and yet may be consequent on the enlargement of their views by habitual converse with the very Logos—the spirit of the Word; analogously as the statesman's premonitions may be well founded, and yet may not admit of being presented satisfactorily to the critical judgment of contemporaries, however readily they may be accepted for guidance.

To entertain the question of *dates* at all presumingly, in connection with unfulfilled prophecy, is no part of the wisdom which should accompany such a study. Still, the "germinant accomplishment" (as Bacon calls it) of prophecy, while it should be a check on the assignment of dates beforehand, should encourage an observant interest in the correspondence between eventful times and predictions. But the popular mind in the Church would do well to distrust the forward and over-confident interpretations announced by persons not untinctured with demagogism.—*Mercersburg Quarterly Review for October.*

LIVE FOR A PURPOSE.—The secret of all success in life, of all greatness, nay, of all happiness, *is to live for a purpose.* There are many persons always busy, who yet have no great purpose in view. They fritter away their energies on a hundred things, never accomplishing anything, because never giving their individual attention to any one thing.—They are like butterflys, that flit from spot to spot, never gaining wealth; while the ant, who strictly keeps to a certain circuit around her hole, gradually lays up stores for winter comfort. Such persons are doomed to be dissatisfied in the end, if they are not sooner; for they will find in the race of life, they have been passed by all who had a purpose. It is not only the positive drones, therefore, but the *busy idle*, that make a blunder of life for want of a purpose.

AN admirable half-length portrait of Daniel Webster, by Ames, has been presented to Dartmouth College, through the liberality of one of the Alumni of that institution.

Church Bells.

There is another portion of the parish church, which comes under the head neither of arrangement nor of decoration, but which may be alluded to in this place. I refer to the church bells. They are a very ancient portion of the furniture of the parish church, and there is much that is very curious connected with their history; but all this lies beyond my present purpose, it is enough for us that the sound of church bells is connected with our earliest recollections, perhaps with some of the happiest, and that they are not to be left out of consideration when enumerating the hallowing influences of the parish church.* There is a singular and almost unaccountable beauty in the simple music of a peal of bells, which like the tones of an organ or the notes of a holy psalm speaks very powerfully to the hearts of those who are prepared to seek the Lord; and then the employment of bells in the mournful office for the burial of the dead, and in the joyful celebration of marriage, so connects them with the most melancholy as well as with the most merry passages of human life, as to generate a feeling towards them quite peculiar, and eminently tending to give them an advantage in impressing any lesson which they may be called upon to teach us. Our earliest thoughts moreover of churchgoing are almost certainly connected with the remembrance of the bells: when we attended the parish church with our parents, and had no knowledge of the important work in which we were engaged, it was the sound of the bells which told us that we must be ready to go to the house of the Lord, and so the sound of the same bells in later years may well call up before us thoughts of days of comparative childish innocence, and may lead us to pass in review the years which have fled, and to consider what account we have to give of them, and whether we are now worshipping God with a more reasonable and acceptable service than we were able to offer Him then.

Regarded from these and similar points of view, the bells may sometimes preach as good a sermon as we can hear. I do not say that in practice such a sermon is always preached, or rather that the force of it is always understood; because in this, as in all other cases, habit is capable of hardening the mind against the most softening influences, and it is very easy for a man to fall into such a condition of spiritual listlessness, that the sound of the church bells is to him nothing different from any other sound; and to many persons the Sunday bells are probably the means of calling to mind, not that God is to be worshipped and blessings to be obtained in His House, but that the weekly holiday has come round again, and that it is to be a day of idleness, of eating and drinking and being merry. However, this is not the fault of the bells; the living voice of God's minister is in such cases quite as ineffectual; and the barrenness of the sound, when it falls upon some ears, does not prevent the same sound from being angels' music when it falls upon others which are rightly prepared to listen to it.

And to take a plainer view of church bells, this one thing they certainly do, they make it inexcusable that persons should be late in coming to church. For half-an-hour probably before the commencement of the service, they warn the parish that the hour of worship is approaching; as soon as they begin their call, every one in the parish should think of the business that is before him; everything should be so contrived that there may be no hurry at the last, no running into church when the congregation are confessing their sins, no noise of trampling feet when all should be quiet and still; if those persons, who have a difficulty in making their arrangements so as to be early, would begin to think about going to church as soon as the bells begin to ring, would not many a late comer be in his place before the service has commenced? I suspect that this would be so; and if the bells have taught the people of the parish to get themselves ready, body and mind both, in good time for the public worship of God, they have done a right good work, they have proved themselves to be the best Guide to the Parish Church.—*Rev. Harvey Goodwin's Guide to the Parish Church.*

British Missions of Newfoundland.

The scenes of Missionary labour most commonly dwelt upon lead us to think of countries beautiful and glorious in tropical vegetation. We are told of India, Africa, Borneo, and the islands of the South, where are things new and strange, tempting to our fancy, which we would willingly see, though reason and experience tell us that sickness and innumerable hardships are to be encountered amidst them. It is for this cause, perhaps, that our interest is sooner excited by stories of Missionary labour amongst the Hindoos and their magnificent Idol temples; amongst the Negroes and Kafirs, and their palm-trees, aloes, and acacias—their burning plains, the haunts of lions, tigers, and ostriches—their ivory and gold dust; amongst the savages of the Pacific, and their lovely coral islands; than where the scene lies in countries more like our own, or in the cheerless North.

But the true Missionary is not guided by such thoughts as these; he follows the path that Providence points out to him, wherever that may lead. As a true lover of souls, he seeks out those for whom Christ died, wherever they may be found. This is the key for his interest in them, however little their character or their pursuits gain regard and attention from the world at large. And the rude, homely emigrant fisherman, toiling for a scanty living on foggy ice-bound shores, draws him as surely to "come over and help" him, as though he could tempt him by all the wonders and glories of the East.

It is right that we should know something of his labours; if we may thus gain some insight into his spirit, and so far share it, as gladly to give what we can of our substance to aid his work.

The *Society for the Propagation of the Gospel* having first at heart the interests of our own Colonies, can show many such Missionaries labouring in our possessions in North America,—men of high education, and formed for the enjoyments of society and leisure, who willingly devote themselves to the service of our poor ignorant countrymen, thinly scattered over long miles of cheerless barren coast, far away from the pleasures and comforts which we associate with all our ideas of home.

The vast island of Newfoundland contains a very large number of these small settlements, under the charge of the Society's Missionaries. Even to this day the interior of the island is almost an unknown country, without roads or paths, and almost without inhabitants, since the gradual decay of the Red Indian tribe named Bethuks, who once peopled the dreary plains called Barrens. It is the enormous quantities of fish which frequent the shores of Newfoundland that give it its value and importance as a colony. There are found those vast shoals of Cod which, when cured, supply half the world with salt fish, and which furnish the oil now so popular as a medicine; and the business of catching and salting is the one occupation of the whole population.

Except St. John's, there is scarcely a town in Newfoundland. The inhabitants are scattered in small detached fishing villages on the coast, from whence many are in the habit, during the winter months, of retiring a little inland into the woods, living in little hovels, or "tilts," often buried up to the chimney in snow; wretched smoky places, scarcely fit for human dwellings. These villages are often not accessible to one another by land, and in stormy or foggy weather not to be reached by sea; for one forbidding feature of this dreary climate is the dense fogs which surround the coast, causing innumerable shipwrecks.

The Missionary's labours amongst such a population necessarily involve immense toil for a small result; he may constantly incur real risk to health and life, and spend days in the journey to hold a service and preach to a congregation of nine or twelve; some rejoicing his heart by their glad welcome of the rare visitant, telling him their troubles, asking his counsel, hastening to bring their infants and children to the rites of the Church; others immersed in low vices, and forgetting the very sound of the Gospel, turning a deaf ear to his summons. It is in such scenes as these that he learns the inestimable value of *one* soul, and feels no labour misspent in bringing that one to Christ.—*Gospel Missionary for September.*

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* Wordsworth says:
"I hear the Sabbath bells' harmonious chime
Float on the breeze—the heavenliest of all sounds
That vale or hill prolongs or multiplies."

THE CHURCHMAN.

NEW YORK, OCTOBER 4, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week. Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—Although there was nothing of very striking importance in the proceedings of our Convention, yet the opportunity it afforded for the Provisional Bishop, after but a portion of a year's active occupation of his high and holy office, to render an account of his labours, and to communicate his thoughts on the Church, invested it with no ordinary interest. To have visited in but ten months as many as one hundred and seventy-three parishes—to have consecrated thirteen churches—and to have laid his hands on the heads of some eighteen hundred and fifty persons in the office of Confirmation—surely this, take it altogether, was an amount of Episcopal duty, in so short a time, which but few Bishops now-a-days can boast of having performed. The whole address of the Bishop was animating and encouraging in the highest degree. His remark, that the Anglo-Catholic movement, in which our own Church is now so largely participating, though it was to be watched, and restrained, and regulated, wherever it was likely to be carried to excess, was yet not to be misrepresented or dreaded, evinced a right perception and a true appreciation of that which is to infuse life and spirit into the Church—which, indeed, has infused, is infusing, and will continue to infuse life and spirit, and enable the Church thereby, with the blessing of the Almighty, to fulfil her divine, her glorious mission, as "the Church of the living God, the pillar and ground of the truth." There was an earnestness, may we not say an unction, in the Bishop's address, which caused it to make a deep impression upon the Convention; and it is our anxious hope and trust that it has infused some portion, at least, of the spirit of zeal and devotedness for our Zion, which so largely pervaded it, into the hearts and minds of both clergy and laity. It displayed, too, a determination, on the part of the Bishop, to enforce a proper and careful discipline in the Church; and we hail the instance in which this resolution has been more immediately and specially manifested, as an earnest that in all cases, whatever be the standing of the clergyman who may infringe the right order and discipline of the Church, there will be an impartial enforcement of Episcopal authority. One's only regret, in the instance in question, is, that while the disorderly act committed was simply a mistake, arising from an excess, and perhaps a misdirection of sympathy, in a calamity involving much greater peculiarities of human misery and misguidedness than met the common eye, the clergyman himself was a warm-hearted, humble-minded man—diffident, retiring, obscure, yet beloved, we believe, by his little flock—and whose example, therefore, could not be, by any means, so mischievous as are the examples of other, more prominent, and more presumptuous men, whom yet we now confidently expect to see rebuked and checked whenever they may be detected in any breaches of discipline.

The sketch of the Bishop's address which we give elsewhere is a most imperfect one; but it will soon be given to the Church in all the fulness of its important and impressive declarations, when we shall probably take occasion to make some more specific allusions to what it so forcibly sets forth.

Two of the subjects brought under discussion at the Convention are noticed, it will be seen, in separate articles. They were, in fact, almost the only two questions of public interest which occupied prominently its serious attention.

—We do not understand the failure of the Committee of Convention, appointed last year, to procure a monument to Bishop Wainwright. The following was the Resolution with which the Committee were entrusted:—

Resolved, That the untiring, self-sacrificing labours of our late Provisional Bishop during his, alas! too short Episcopate, demand from this Diocese at large a peculiar expression of their gratitude, reverence, and love, and it is hereby earnestly commended to the wealthier members of our communion, that some worthy memorial of the same, whether in form of an educational endowment bearing his name, or of external monument, erected (if agreeable to the Vestry of Trinity Church) in its new and spacious chapel, to which, it is well known, Bishop Wainwright looked forward as his spiritual home, should perpetuate the memory of his devoted, unintermitting toil in the service of his Master, and in the care of His flock.

A year has elapsed. The Committee have had that long time to use their endeavours to obtain from the Diocese that "peculiar expression of gratitude, reverence, and love," which the Convention declared that "the untiring, self-sacrificing labours of our late Provisional Bishop" demanded. And now they come forward, report that they have made no progress, ask to be discharged—and they are discharged forthwith—and there is an end, we suppose, of the matter. All the profound sympathies—all the fine speeches have ended in smoke! We repeat, that we are unable to understand it; but we are very much afraid that there is a sad want of heart among us.

—The Consecration, by the Provisional Bishop, of the Church of the Annunciation in this city, on Sunday, of which we give a brief account in our Church intelligence, presents in its history an instance of care and precaution highly creditable to its worthy Rector and his Vestry, and one which furnishes an example well worthy of imitation. It is an edifice which has been an ornament of our city for some years, yet has never been consecrated until now. And why? Simply for the good and sufficient, though not, unhappily, always appreciated and heeded reason, *that it was not paid for*. And how can a building be with any right feeling *consecrated, and set apart for ever*, for the specific and holy purposes of the Church, when it is not so secured as to afford the most ordinary guarantee that it will continue in the hands of the Church? If there be a mortgage upon it—or if it be otherwise encumbered with debt—it is not really and entirely a possession of the Church at all. It is professed, in the solemn ceremony of Consecration, that "with all humility and readiness of heart," they "consecrate this place to the honour and glory of God's great Name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it to His service." But where, we repeat, is the security that this will, after all, be realized, if the building has yet to be paid for, wholly or in part, and therefore may be made the object of an act of restitution? Why, it may have to be sold, and may actually become a play-house! Stranger things have already, we believe, come to pass. There are older churches, we are aware—churches which have been long ago consecrated as Temples of God *for ever*—which are now in that very predicament,—the predicament, that is, of being *not* the property of the Church, but of two or three capitalists who have nothing to do with, or are, perhaps, hostile to the Church. A case was mentioned to us, the other day, of a consecrated church—the parish church—in one of the most important districts of this city, which has a debt upon it of more than its actual value, and which at this moment is threatened with an issue that may completely change its destiny. Surely, then, we are right, in pointing to the case of the Church of the Annunciation as an example, the spirit, no less than the letter of which, may be freely copied with very great advantage. "Owe no man anything, but to love one another." This is a divine precept of individual value and concern; but it is one, also, which will apply with equal force, and may be observed with equal benefit, by those who, in their corporate capacity, have to do with our church edifices.

—The Pastoral Letter of the reverend the Rector of St. Paul's, Cincinnati, which will be found in our Home Church intelligence, is another indication of the greater care and attention that the Clergy are, in all directions, beginning to bestow upon their parochial system, and particularly as respects the Services of the Sanctuary. In the case in question, there is evidently a movement in the right direction. We only regret that it did not at once go further. Happy indeed would it be to see it develop itself, even in the establishment of the Daily Service; which is, be it remembered, an obligation only second to that of the Sunday Service; the authority for one, in fact, is the authority for both,—so that the duty is as incumbent in the one observance as in the other. We wish the worthy and well-intentioned Rector God-speed in his new sphere of ministerial labour; and we trustfully believe that Cincinnati will not be among the last of the cities of the West to acknowledge and appreciate the blessings of the Church.

—The notice we have taken, in our department of Literature, of a Liturgy that has been adopted by a body of Presbyterians at Rochester, will be read with interest, we cannot but think, by Churchmen. The appearance of such a "Church Book" in such a quarter is certainly a startling sign of the times. We have, of course, as Churchmen, nothing to do with the proceedings of the Sects, beyond that common concern which is felt in each other's public acts and deeds; but we must confess that this is a movement so immediately in the direction of the Church, that it is impossible not to feel some degree of sympathy with those who are pursuing it. As an admission, in a hitherto hostile community, that the principle of Liturgical forms in Public Worship is a right principle—if nothing else than this—it is both interesting and important.

But there is more, we understand, in the movement, than the adoption of a Liturgy. There are evidences in the Liturgy itself of a straining of the eye of hope and faith, and the exercise of a spirit of inquiry, in a Catholic direction. The very edifice in which the new mode of worship is practised, it appears, is a similarly characteristic development. It is of Gothic architecture, with evident indications in other respects, throughout its constitution and arrangement, of better ideas, and less prejudiced notions, than commonly prevail among Presbyterians—and, indeed, among Puritans generally; while the minister, we find, officiates in gown and bands.

We do not think that a movement of this kind is to be ridiculed, or treated lightly in any way; and we were pained, therefore, to see our High Church contemporary here sneering at and satirizing it—calling the doubtless earnest-minded men who are engaged in it, "Presbyterian Puseyites." Nothing could well be in worse taste; and it is on every account a bad example. They have not only a perfect right to improve their mode of worship—and are quite at liberty to prepare and adopt a Liturgy of their own—but, by Churchmen especially, they are to be commended for doing so. May we not charitably hope, that they are beginning to see more clearly the importance of the Apostolic injunction, "Let all things be done decently and in order?" And if, as in charity we are bound to believe, it is all "done to the use of edifying," should we not rejoice at it? For our part, we think it is altogether a most hopeful sign,—hopeful not only for themselves, but for the whole Church.

—We have left ourselves no room to say anything at length on the exciting news which came to hand soon after our last week's paper was put to press, of the Fall of Sebastopol. It is undoubtedly a most important event—one pregnant with issues, moral, political, and religious, which will, in all probability, have a powerful influence upon the future of Europe; but which directly—so far at least—promises nothing that is very encouraging to the cause of the Church. The valour and prowess of the allied forces have undoubtedly been signalized, as seldom, if ever, have the valour and prowess of any forces been signalized in the world's history before; and the two Great Powers of Europe, which, under a most unprecedented and precarious alliance, have thus not only sustained but exalted their military renown, and strengthened their vantage ground, have certainly cause for present exultation, whatever they may have for future reflection. But "the one thing needful" is not taken into account in the matter. Religion, it is true, has lent its consolation to the victims—the Church has sent forth relief to them, both temporal and spiritual. But that either Religion or the Church has been allowed to have the slightest influence in the Councils of the Allies, is not for a moment to be supposed. Still, there is this ground of hope,—that as an enslaving and hitherto overwhelming autocracy is now likely enough to be made to "hide its diminished head," the progress of civilization and freedom in the East of Europe, that will ensue, may be overruled by an all-wise, almighty, and all-gracious Providence, to His own honour and glory and the good of His Church; and hence, as a certain and determinate consequence, to the highest interests of society at large.

PROVISION FOR THE CLERGY.

The discussion of this important question in the late Convention must have left a painful impression upon many a churchman's mind. We trust it has. We do so, because we hope that there are many who, like ourselves, perceive and must deplore the false ground upon which it was placed, the false issue to which it was brought. One would have thought, that there was nothing to guide men's minds aright in the consideration of such a question; but that the principles of mere worldly policy, and worldly contract, and worldly obligation, were to be the guide, the standard of its adjustment. Whereas, in the Gospel scheme in which it is involved, principles the very opposite are to be set forth and acted upon—principles of heavenly love, and duty, and faith, and sacrifice, free from the slightest suspicion of a taint of anything that is mercenary, venal, or selfish. And have we not this inculcated both by our Lord Himself and His Holy Apostles? Is there anything in any word, or in any deed, in their projection or organization of the Church, to encourage the idea that they who were to be "Ambassadors for Christ" were to be *hired* to do their holy work, and to be paid as *hirelings?* Why, the very term is reproachful. The Minister of God is not, as Job expresses it, to be "as an hireling that looketh for the reward of his work." It is work, that while it cannot be estimated as that of hired labour, so it is not to be undertaken or to be performed as such. He is not, in the language of Job again, to "accomplish as an hireling his day." The very notion of such a motive of action has always been, among holy men, a cause for reproof and a brand of infamy. And when the Prophet Micah denounces them, that "they build up Zion with blood, and Jerusalem with iniquity," alluding, of course, to the Church, he declares, as their condemnation, that "the heads thereof judge for reward, *and the priests thereof teach for hire, and the prophets thereof divine for money.*" Our Lord made a remarkable and most conclusive contrast between such, and the "good shepherd that giveth his life for the sheep,"—giving it point and penetration which upon no Christian ground can we gainsay, resist, or explain away, when He emphatically says, "But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. *The hireling fleeth because he is an hireling, and careth not for the sheep.*" One clerical member of the Convention, we observe, drew a comparison between the Minister of Christ and the labourer with his pick, and talked of what the Clergy were "making"—thus bringing it to a level with the lowest hire—making it a matter altogether of dollars and cents. Another treated it as a matter of "emolument"—that is, money profit, gain. Another as a question of "salary"—which also savours too exclusively of the world. Even the Rector of St. George's could only recommend "improvement"—that is, in the *liberality* of those who dole out the scanty means of support to the Clergy. There were, it is true, one or two noble exceptions to these expressions of mistaken views of the Ministry, and its legitimate, its divinely ordained sources of support. The venerable man who is as a father among the Presbyters of our Convention—we mean the reverend the rector of St. Michael's, Brooklyn—plainly avowed that no *salary* could, in any sense, be given to a pastor for his services—that he could never be paid or compensated for what he did in saving a soul; and that as a vow was upon every man who was ordained into the Ministry of Christ, to preach the Gospel, *whether he got paid or not*—as it was his business *to devote his life to that Ministry*—as he had sworn to become a soldier under the Cross of Christ—such a discussion, so conducted, could not but be mischievous, inducing people to think that the Clergy were simply serving for what they could get in money. Another remonstrant, the reverend the rector of Christ Church, Troy, agreed with this apprehension of the evil of such a discussion; while he declared that the duty of supporting the Clergy was not put before the laity *on the right ground*. And we confess our concurrence, in the spirit and main scope, at least, of the seasonable and well-directed remonstrances of both these speakers.

But it is a practical question, they tell us; and it is one of urgent, every-day necessity; and it must be something more than theorized upon. And all this we admit. There must be a provision—and we should like to see it everywhere a liberal provision—for the Clergy. But it is not to be sought for as a matter of "emolument"—it is not to be bargained about as an affair of "hire." This is not what God has appointed, or Christ has ordained, or the Church has provided for. Can anything be plainer, anything more forcible, than St. Paul's direction to the Church at Corinth? "Do ye not know, that they which minister about holy things, live of the things of the Temple, and they which wait at the Altar are partakers with the Altar?" Or, as in the Syriac version it is, if possible, more pointedly put—"Know ye not, that they who serve in a temple are paid from the temple, and they which serve at the Altar are participators with the Altar?" Every other allusion to the subject of a provision for the Ministers of Christ, is of the same character. As, for instance, "Who planteth a vineyard, and eateth not of the fruit of the vineyard? Or who feedeth a flock, and eateth not of the milk of the flock?" Or, again, "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" All expressly implying, that it is not by *hire*, not by what they can *make*, but by receiving of that which those to whom they minister bring as their gifts to the Altar, and cast in unto the treasury of God. And, as Hooker well observes, "whether we give unto God that which Himself by commandment requireth; or that which the public good of the Church thinketh good to allow; or that which every man's private devotion doth best like, inasmuch as the gift which we offer proceedeth not only as a testimony of our affection toward God, but also as a mean to uphold religion, the exercise whereof cannot stand without the help of temporal commodities—it must needs follow that we do unto God very acceptable service in honouring him with our substance." But *in this spirit* it must be done, and "not grudgingly, or of necessity." It must be done, too, *as an act of devotion*. Our alms and our prayers must go up together as a memorial before God,—a memorial of our love, our faith, our devotedness. It ought, indeed, to be—the Church has arranged for it to be—an element in that Eucharistic sacrifice which there should, in every church, be the opportunity of participating in at least every Lord's Day, when he that ministers at the Altar might in deed and in truth be a partaker with the Altar. These very words are addressed to us whenever we have that opportunity: why, then, is not their plain and palpable meaning to be realized continually? For, as a duty implied and imposed, the obligation they enjoin is one that is of constant application, and can never be neglected without impugning the reality of the whole dispensation to which it belongs. Was there not truth, then, in the complaint of the reverend gentleman already alluded to, that "the duty of supporting the Clergy was not presented to the laity of the Church *upon the right ground?*"

Upon the right ground. Everything, in the affairs of religion and the Church, depends upon that. If the Clergy are to succeed, whatever is to be submitted to us they must *present upon the right ground*, not as any one's own private judgment, convenience, or prejudice might direct, but as he solemnly promised he will do—"as the Lord hath commanded, and as this Church hath received the same, according to the commandment of God." Everything must be based upon this *right ground*. And in all things there must be truth, faith, reality. Nothing will enforce the duty on the laity more thoroughly, more effectually than this—the duty of making a due, a liberal provision for their spiritual pastors, upon the principle that is, in form, reiterated to them so perpetually, that they who sow unto them spiritual things, have a divine right to reap their worldly things—and to reap them, not by *pew-rents*, not by any *hire*, not as *what they can make*, but as ministering about holy things they must live of the sacrifice—as waiting at the Altar they must be partakers with the Altar. There must be no *sham*, either in that or any other declaration of the Book of Common Prayer. There must be no *sham*, either in the reception or adoption of that Book, as setting forth and enjoining an "Order for *Daily* Morning Prayer," and an "Order for *Daily* Evening Prayer," with Psalms and Scripture Lessons, not for Sunday only, but for *every day*, and offices for Festivals and Fasts, of authorized appointment—the neglect of all or any of which is surely not calculated to indicate a Minister's reality. And once suspect this, and how can men have confidence in the rightful claims upon their means of those who minister? How can they be expected to be *real* in such a matter, when they who appeal to them as Ministers of Christ are themselves *unreal?* Away with the hollow, but plausible pretence, that it is not practicable! What! God's ways not practicable! How grossly, how awfully do not they who think so deceive themselves,—yea, and what is far worse, deceive others also!

And it is a significant circumstance, that the three of our city Rectors who stood up and declaimed the most vehemently against, one would think, any necessity for disturbing the present order of things, as respects a better provision for the Clergy, were clergymen who, with every occasion and every appliance for manifesting a practical *reality* in their sacred vocation, and a due earnestness and common sincerity in their sense of holy obligation, yet fail in practically illustrating it in their respective parishes. Grace Church, St. George's Church, and the Church of the Ascension, are the three most *fashionable* churches in this city—using the term in its most worldly sense—and whose Rectors receive the largest amount of wages for their hire; and yet, to all human appearance, they do in their respective sanctuaries the least work for it. Their churches are shut up all the week; one day in seven is all they ordinarily devote to the services of God's Holy Temple; yet with congregations which, were the opportunity offered, might easily furnish a fair daily attendance at the Church's prescribed performance of Morning and Evening Prayer. In two of these cases, besides, they were gross instances of robbing the poor for the convenience of the rich. The foundations of Grace Church and St. George's Church were originally in densely populated districts, in the lower part of the city, where the *poor* must of necessity still remain; but the *rich* and well-to-do having moved higher up, the churches were transplanted *for their sakes*, heedless of the higher and holier claims of the poor and those who have none to help them. And now the well-paid, easy-going Rectors can get up and almost rail against their less fortunate brethren, for whom, surrounded by the poor and needy, while *they* are in the midst of affluence and luxury, is asked some better provision for their means of subsistence! And this is the charity of Christian Ministers,—of men claiming to be the successors of those, and with their divine attributes, who, when "the prices of the things that were sold"—the lands and possessions of them that believed—were brought and laid at their feet, did not share out their poorest brethren, but saw that "distribution was made unto every man *according as he had need.*"

And it is this principle of self-denying, self-sacrificing love that must again prevail, if our difficulties are to be overcome, and the Church is to perform, as she ought to do, her sacred mission. There must be a closer correspondence between the different classes and conditions in the Ministry no less than in the laity of the Church—a warmer sympathy, a deeper solicitude, a livelier concern. The life and heart of the population, Christian as it is called, is in a great degree eaten out; and the living energy of a Christian devotedness can alone, with God's blessing, restore it. Not only must the Church have a profound faith in her own vocation, but she must go forth by her Bishops, Priests, and Deacons, in their divinely appointed Ministry, and wrestle manfully and self-sacrificingly with the evils which beset us on every hand,—go forth, if need be, as their Lord and Master Himself has prescribed that they should, when He said, "provide neither gold nor silver, nor brass in your purses, nor scrip for your journey,"—in the spirit, at least, of this divine injunction, we say, they must go forth, remembering also the solemn admonition, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

The laity of the Church, however, are equally involved, as disciples of Christ, in all this obligation. And the very least they can do, is to "lay up in store as God hath prospered them," and to bring it to His Holy Altar and there dedicate it to His service, that they who minister about holy things may live of the sacrifice. For "this we may boldly set down as a principle clear in nature, an axiom which ought not to be called in question, a truth manifest and infallible, that men are eternally bound to honour God with their substance, in token of thankful acknowledgment that all they have is from Him. To honour Him with our worldly goods, not only by spending them in lawful manner, and by using them without offence, but also by alienating from ourselves some reasonable part or portion thereof, and by offering up the same to Him as a sign that we gladly confess His sole and sovereign dominion over all, is a duty which all men are bound unto, and a part of that very worship of God, which as the law of God and nature itself requireth, so we are the rather to think all men no less strictly bound thereunto than to any other natural duty, inasmuch as the hearts of men do so cleave to these earthly things, so much admire them for the sway they have in the world, impute them so generally either to nature or to chance and fortune, so little think upon the grace and providence from which they come, that unless by a kind of continual tribute we did acknowledge God's dominion, it may be doubted that in short time men would learn to forget whose tenants they are, and imagine that the world is their own absolute free and independent inheritance."*

THE OFFICE OF A DEACON.

The discussion in our Diocesan Convention, last week, on the proposal to admit deacons as members of that body, evinced on the part of those who advocated such an innovation, we cannot but think, a misconception of the normal and transitional character of that order in the Church which it may be most mischievous to persist in. The word deacon, we know, in its Greek derivation, is *a minister or servant*. In the Ministry of the Church, as is well known, there are three orders, bishops, priests, and deacons. The first appointment of the latter, and lowest order, at any rate under that specific title, is recorded, in the sixth chapter of the Acts of the Apostles, to have been occasioned by the complaints of the Greek converts, that they were neglected in the daily ministrations. Subsequently we find them spoken of by St. Paul in his Epistle to the Philippian Church, who also further alludes to the office in his First Epistle to Timothy, wherein he issues directions for the choice of them, from which circumstance the inference may be not unreasonably drawn, that they had become an established order in the Christian Ministry. St. Clement of Rome, at a later period, speaks of them as having been everywhere ordained by the Apostles; and Ignatius and Polycarp allude to them as existing in the churches to which they wrote—as do also some others of the Early Fathers. And although the office of a deacon may appear to have at first related chiefly to the administration of relief to the poorer brethren, it is evident both from Scripture and the Church's history and the Church's tradition, that it was not, as the ecclesiastical system became organized and settled, by any means limited to that duty, but extended to other and more important and more responsible ministerial offices. Our Church, therefore, does but conform to a well established rule, in deciding upon and adopting the principle not only of our Anglican Mother, but of the whole Church Catholic, which is embodied in the prefatory declaration of the Ordination Service, that "it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests, and deacons."

But though an order of the Ministry, it is a subordinate, a preparatory, and a transitory order. It is virtually but the passage to the higher order of the priesthood. The deacon, in fact, may be regarded as the priest in a sort of chrysalis state. He is intended for the priesthood; and the priesthood can only be replenished, only be sustained, by means of constant draughts from the diaconate. And hence, no doubt, one reason why so much care has to be bestowed in the examination of every candidate for the office of a deacon. "And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a deacon, in such manner and form as followeth." Such is the Church's direction. And none are ever ordained priests until they have first been ordained deacons. Two or three years since, it may be remembered, the pastor of the handful of Christians, of British origin, at Pitcairn's Island in the Pacific, went all the way to England, a distance of some sixteen thousand miles, to receive Episcopal ordination; and although he had ministered, that is, performed divine service, and preached, and, we believe, baptized, without having been ordained, even he had to pass through the diaconate. He was first ordained deacon by the Bishop of London, and a few weeks afterwards ordained priest by the same Bishop.

But this very preparatory and transitory character of the order of deacons renders it in every respect inexpedient that they should be put upon an equality, in the Councils of the Church, with the higher, more perfect, and more permanent order of the priesthood. As deacons, they may be said to be but half-fledged—they have not then attained to "the stature of the fulness" of that matured Ministry of the Church, from which her solemn voice must proceed. They are but in their apprenticeship, as it were. They have not become qualified for the performance of all those offices of the Church which her ordinary ministers have to do. For instance, as Wheatly reminds us, "deacons were never commissioned in the Church to give absolution, in any of its forms;" and therefore, when a deacon omits the use of the form of absolution, in even the Daily Services of the Church, he only, and properly, declines to use an authority which he has not received, and which, indeed, "he is expressly forbid to use in this place by the rubric prefixed, which orders the Absolution to be pronounced by the priest only." This, then, is of itself an evidence of inferiority. The deacon is only in a state of transition to a more perfect and settled order. He cannot hold any parochial charge—he can only be an assistant; and for this very reason, that he is not fully equipped, or duly commissioned. And as on these accounts he can seldom have any settled position, this is an additional reason why he is incompetent to take part in so grave an assembly as a Convention ought always to be.

The plea, it is true, was set up, that the diaconate may be regarded as a permanent order,—that is to say, that a deacon may remain a deacon—that it is not incumbent upon him, neither is it always expedient, that he should be ordained to the higher order of the priesthood. But if this principle be really admitted and generally acted upon, how are the ranks of the priesthood to be recruited? The great outcry is for more clergy—more missionaries—more duly qualified, duly authorized ministers to do the work of the Church. Where are they to come from, if not through the diaconate? The deacons themselves are not in a position to do such work. They are neither qualified nor authorized to do it. They cannot "give faithful diligence always so to minister the doctrine and Sacraments, and discipline of Christ, as the Lord hath commanded and this Church hath received the same." They have not, we repeat, the qualification—they have not the authority. And we consider that, in the present circumstances of our Church, when it is on all hands complained of that the harvest truly is great, but the labourers are few, it is a dereliction of ministerial duty to remain in the diaconate—unless, indeed, there be a want of due qualification for the higher office—beyond the time that is canonically required for ordination to the priesthood. It is not to be a matter of personal taste, or convenience, or of self-will, or self-seeking of any kind. We are alluding, of course, to those who have been educated for the Ministry of the Church, that is, for the priesthood. And it is no excuse for such to stop short in their prescribed course, because they may have found a secular, though it may be a literary calling, in the interval, however agreeable, or however advantageous it may be to them. They are, in such a case, shrinking from the plain path of ministerial duty in which, under the solemn avowal of having been moved thereto by the Holy Ghost, they have professed to set out. The plausible plea will not avail, that they can serve the Church in some other than the prescribed way. They have no such discretion as is therein asserted. The way has been laid down for them, and they have, under a most solemn obligation, committed themselves to it. And the admonition of the Great Head of the Church will apply with special and with awful force, to them in such a case, "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven."

One cannot be wrong, in the consideration of a question such as this, in taking the plain common sense meaning of that "form and manner" of the Church, by which she ordains men to these her orders in the Ministry. And to no honest mind can the Ordination Service for deacons convey any other idea, than that it looks forward to the deacon's advancement to the higher order. The concluding prayer of the service, for instance, contains these words—"That they (the deacons) having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in Thy Church." And then the rubric at the end of the service distinctly implies the same progression, when it says, "And here it must be declared unto the Deacon, that he must continue in that

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* Hooker.

Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth."

Surely there is in all this incontestible evidence of the *transitory*, or, if they like it better, *transitional* nature of the deacon's office, as it is prescribed by the Church; and such being the case, neither of the two pretexts set up in the Convention can with any integrity be maintained—neither the claim that they are entitled to a voice in the Church's councils, nor the plea that they are at liberty to continue permanently in the office of a deacon.

STATESMANSHIP.

There is such a vocation as Christian statesmanship—there is such a science as Christian politics. Little does the world know of either, or it would be a better world than it is. Yet there is both the one and the other, we may depend upon it; and were the affairs of States but subject to its control, most truly would it be exclaimed, "Happy are the people that are in such a case,"—and for this very reason, that "blessed is the nation that hath the Lord for its God."

But in Christian statesmanship there is one thing indispensable, which is generally most difficult to be observed,—a plain, simple thing in itself, yet hard to be reconciled to sometimes,—and that is honesty. The Christian statesman must be honest—*honest in the sight of God;* and his honesty, therefore, must be that which will subject every consideration to the test of the divine will. There can be no political expediency in such circumstances. There can be no compromse,—no balancing of interests,—no crooked courses; but all must be truthful, right-principled, straightforward.

It is often an impracticable, and always a difficult course, for a politician to pursue, when it is attempted to be adjusted by the conflicting interests of Christian duty and worldly policy. It is, in fact, an attempt to do that which we are divinely told we cannot do—serve two masters, God and Mammon. Christian duty pulls one way—worldly policy pulls another way. There is, there must be, under any circumstances, a continual conflict. Not but that there are rung on the conscience continually, the Prophet's words of warning, "If the Lord be God, follow Him; but if Baal, then follow Him." Yet is it too generally of no practical avail. For men too commonly reverse the divine principle—they live by sight, and not by faith. Riches and honours, and authority and renown—these are tangible things, and they can be embraced, and appreciated, and enjoyed as such. "For the things that are *seen* are temporal; but the things that are *not seen* are eternal." And so it is felt, and so it is done. The temporal things, which are seen, and can be handled, and can be relished—these get the hold, and gain the sway; while the eternal things which are not seen, but are objects of faith, which cannot be touched, and which cannot therefore, by the natural man, at least, be enjoyed—these are apt to lose their influence, if ever they succeed, for a moment, in obtaining any.

In England, more than in this country, could a Christian statesman, one would think, have the best opportunity of asserting and upholding his principles as such, by reason of there being a recognized and established national religion. Yet such is not the case, simply for the reason which obstructs and thwarts those principles here—the failure to realize their truth, in integrity and faith, and the consequent compromise or abandonment of them, as circumstances may require. With a Church identified, as is our Mother Church, with the State, and her prestige and her power more or less pervading the whole realm, what might not her earnest sons, as statesmen, do in her cause, and through her in the cause of justice, benevolence, humanity, were she but free to have her influences exerted aright, and they honest enough, and faithful enough, to be true to their principles as her sons! But, alas! they are seldom so. In the conflict that takes place, in the Senate, or in the Cabinet, as the case may be—and there *is* a conflict—policy too commonly prevails over principle. The Churchman becomes absorbed in the politician. And just in proportion as he is, or has been, earnest and ardent in his professions, as a Churchman, is he deteriorated, we had almost said demoralized even, as a statesman. The reason is plain. It is so gross and fatal a piece of insincerity, of faithlessness, of perfidy, that the taint of it infects his whole moral nature thereafter. It begets a habit of disingenuousness—it makes a man's public life one great public lie.

What a remarkable practical illustration of this has not the recent career, as a statesman, of Mr. Gladstone, presented! His joining such men as Lord John Russell, Lord Palmerston, and Sir W. Molesworth, in the same Ministry—sitting in the same Council with them, even on the affairs of the Church, as such subjects came up in their turn—this could never be reconciled with his character as the devoted Churchman he had professed himself to be; for a majority of his colleagues were practically dissenting from and bitterly hostile to the Church. Some of his Church friends, it is true, were weak enough to be persuaded that his presence in the Cabinet would protect, if not profit, the Church; and he was re-elected the representative in Parliament for the University of Oxford under that delusion, and in the unreasonable expectation that he would save the University from the ruinous innovations with which it was threatened by the then projected Reform Bill. The disastrous result of the legislation that has since ensued of course dispelled, when it was too late, all that delusion. And now the right hon. gentleman stands confessed before the world, to have sacrificed not only his Church principles to his official position, but his political integrity also; for he has avowed, since he left office, that he disapproves of the war to which, as a Minister of the Crown, he was a party, and has even denounced it as a most unjustifiable and iniquitous aggression!

We have been reminded anew of this striking case of declension from the path of political consistency and honesty, by a remark we read in a recent number of the London *Times*—a journal which, more than any other, backed up with all its influence and all its eloquence the now stigmatized statesman, in the palmiest days of his erratic career. It is speaking of the universal joy of England, upon the fall of the stronghold of England's enemy in the East. "On Mr. Gladstone's own premises," it is observed, "that event which this day fills with honest joy every sound heart among ourselves and our noble allies, is the triumph of criminal ambition, obstinacy, and revenge. According to him and his handful of political associates, a hideous crime has been perpetrated, and the flames of Sebastopol, with the thousands that lie buried in its smouldering ruins, cry from the ground for vengeance upon us." Now it is not, let it be understood, that we are expressing any concurrence with the opinion here indicated of the event in question. We do not mean to touch upon that point at all. All we have to do with at present is the tergiversation—nay, that is too light a word—the political profligacy which is evinced in one against whom such a reflection can with reason be thrown out. And this is a result of that same Machiavellian subtlety, by which alone such a man could pretend to reconcile his general policy, as a statesman, with his necessary principles as a Churchman. When once the habit of preferring expediency to truth is begun, there is no knowing, as in this case, whither it may lead. If there has been criminal ambition in the invasion of the Crimea, Mr. Gladstone himself shares largely in the guilt; for he was not only a *particeps criminis*, but one of the principals in the crime—not only a consenting party, but a projector of, nay, an administrator in the criminous proceeding.

But an honest-hearted Churchman can have nothing to do with such shifts and expedients as these. His whole theory of moral duty is at utter variance with such wiles and subtleties. "Refined policy," said an English statesman of less degenerate political times than the present, "has ever been the parent of confusion; and ever will be, so long as the world endures. Plain, good intention, which is as easily discovered at first view as fraud is easily detected at last, is of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle."* Ay, and the statesmanship which lacks this "plain, good intention," or this "genuine simplicity of heart," is not such, let us be assured, as any honest and earnest Catholic Churchman can ever have part or lot in.

THOUGHTS ON CURRENT EVENTS.

We have, for several weeks past, called the attention of the readers of the *Churchman* to the evils, religious and political, which arise from the excesses and abuses of unregulated private judgment. Among them, a prominent one is the determination with which every one seems to be possessed, of forcing his own opinions upon the public, in the hope that they may be enacted into laws. To realize this hope, almost every one is ready to purchase the assistance of others who have fancies of their own, by giving in turn aid to the enactment of their fancies into laws. In the mean time, that numerous and unprincipled class of men, whose object is power and office at any price, are always ready to give aid for aid to any body of men who desire it, without standing upon any principle whatever. The State of New York has long enjoyed an undesirable notoriety for this sort of combinations, which have multiplied and divided political parties there, until no one beyond the limits of the State has been able to annex anything like distinct ideas to the names of one-half of the factions of which we read in the papers. The evil is spreading all over the country, although New York still retains her bad pre-eminence.

The effect of all this is a localizing of parties, because the ideas which are most prevalent in one quarter of the country are not so in another. So far has this now gone, that it seems to be impossible to form a party which shall extend from one end of the country to the other. The old parties of Whigs and Democrats affected to be national parties; but it is notorious that both courted local parties and local prejudices, even to the extent of maintaining opposite views in different places. This is not now sufficient. All parties are expected to embody in their platforms, as they are called, opinions on one side or the other of certain questions upon which different opinions are held at the opposite ends of the Union.

We are not going to express an opinion upon these questions—at least not as to which of the two parties is in the right on the question of slavery. Our idea is that both are wrong in the pertinacity with which they are attempting to force their views upon the other. It is a striking instance of the intolerance of private judgment.

The matter has now passed into a new phase. It is not a question of philanthropy, touching the existence or non-existence of slavery; it is a struggle between the two ends of the Union for power. In this struggle, slavery has become the symbol. This is the most alarming of all the things affecting the political state of the country. There are wide differences of character—national character, we may say, in an accommodated sense of the words—between the North and the South. Undoubtedly, the greater prevalence of slavery in one division than in the other has had something to do with the formation of these distinct characters; but it has not been the only cause in operation. The climate has had something to do with it. The opposite views of religion and politics which the ancestors of the people of the two portions of the country held in England, had something to do with it. Another cause was, perhaps, itself an effect of the last mentioned, but was itself a directly operating cause of the difference. We mean the different moral codes to which the people of the two different divisions have submitted themselves. All these causes, as well as the equality of social condition, which is the necessary condition of a new country in which slavery does not exist, to a considerable extent, on the one hand, the institution of slavery modifying that social condition in another, worked in one direction. The Northern society was more democratic than the Southern, in consequence of all these things. In fact, two characters have been formed, which are nearly as different as the national characters of any two nations in Europe. The effect is, that it has been found impossible to bring them to the same judgment upon many subjects.

One of these has been already alluded to—the two divers codes of morals to which the people of the two ends of the United States have submitted themselves. Unfortunately, neither of them has submitted to the true code of Christian morals. In this they do not differ from other peoples, for the popular morality is nowhere the same with Christian morals. It is an addition to the evil in this case, that the two communities have adopted really divers codes. The one has adopted the code of honour, with its sanction of the duel. This they inherit from the knights and gentlemen of the middle ages. The other has adopted the commercial code of morals, which they inherit from the merchants and traders of former days, with its sanction of commercial credit. We apprehend that neither code has much improved in American hands. But each still retains a leading feature, which marks its origin. The commercial code is very rigorous against those offences which tend to class a man under the Scriptural title of Sons of Belial; while to the sins of Mammon it is much more lenient. The code of honour proceeds on the reversed principle. It makes great allowance for the escapades of a man of pleasure; little or none for the freaks of a man of business.

It can hardly be denied that these general ideas enter into the difference between the Northern and Southern people, and that to an extent which might be easily shown to render it unfit for either to throw stones, if there be any force in the old proverb about glass houses.

Both characters have their good and both their evil; and the moral which we design to draw from what we have said is mutual forbearance. We desire to press this moral upon both parties. The intolerance which has been always found to be practically connected with private judgment, is that which is perilling the peace and union of these States. To those whose minds are already heated in the conflict, it is in vain to say anything in favour of moderation. To those who intend and desire nothing but their own advancement, and who, for private ends, foment the strife, it would be still more useless to speak in that strain. But there must be a vast body of citizens of the United States who are not in either of those positions. We say plainly that it is by this class that the country must be saved, if it is saved at all. Forbearance, moderation, and tolerance must be the means. These imply that there may be, and are, truths and rights on both sides, and that, therefore, allowances should be made for errors in judgment, and exaggerations in matters of fact, which are really common to all. It is now time that men who are capable of thinking and acting upon such principles should make themselves heard and felt. We want a truly American party, which, throwing aside all intolerance, religious or political, shall rally round the principle of justice to every Church, sect, and denomination—to every class of citizens, and every section of the country, as well as to foreign powers and foreign factions.

H. D. E.

Baltimore, October 1, 1855.

NOTES AND COMMENTS.

Presbyterian Prosperity.—A writer in the Presbyterian organ at Philadelphia, appears to think that his Sect are in danger from the high and palmy state into which they have raised themselves. "The extraordinary prosperity," it is remarked, "of the Old-school Presbyterian Church is an admitted fact among both its friends and its enemies. The judgments of heaven that at one time were so freely and so confidently predicted against it have not come down. On the other hand, if any Church ever had the evidence of the special blessing of heaven, it has been hers since she took her sublime stand against error in doctrine and 'wild confusion' in government." What this "sublime stand" is, we, of course, cannot divine—referring as it evidently does to some recent act. But Presbyterianism owes its very existence to a "sublime stand;" and the so-called "error in doctrine" against which it was taken, scarcely three centuries ago, was nothing more or less than what is embodied in the doctrine and discipline of the One Catholic and Apostolic Church of Christ! They may stare at this; but it is true, nevertheless. They are a Sect, not a Church. And if, as a Sect, they are so rich and increased with goods, that many of them are ready to think they "have need of nothing"—God help them, say we! Where, beyond riches and numbers, are the evidences of their boasted "extraordinary prosperity?" Do they preach the Gospel to the poor? Are they not, rather, content to sit at ease in their cushioned pews, virtually saying to the poor, "Come not near this!" "If we are not mistaken," the same writer adds, "our great danger now, as a Church, is *ecclesiastical pride*. We are glorified by others—the temptation is almost irresistible to glorify ourselves. We hear it in our Church courts; we read it in our Church prints; we feel it in our hearts. 'The temple of the Lord, the temple of the Lord, the temple of the Lord are we.'" This may all be quite true—as far as it goes. But there is another kind of pride, the temptations to which are even more insidious,—"*the pride that apes humility.*"

Deposition.—We are sure the *Episcopal Recorder* would not wilfully misrepresent us; we must therefore have been quite misunderstood, when we were supposed to argue that uniting with a Dissenting Society—a Society, that is, founded on the principles of Dissent, as contradistinguished from those of the Church—incurred the penalty *ipso facto* of deposition *under the Canon*. That union with such Societies—they being embodiments of schism—is a culpable, because a disloyal act, and one perhaps more deserving of deposition than even fraternizing with *Irvingism*, we are quite inclined to believe: still, *Societies* are not *Sects*; and *the Canon* has regard to the latter, and not to the former. It is with reference to the recent *Irvingite* case that the *Recorder* thus remarks:—

> Bishop De Lancey was no doubt right in the merits, but his act was a usurpation of a power he did not possess, as much so as if he had undertaken to have executed lynch law on a man whom he believed had been committing murder. How far this kind of ecclesiastical lynching may be carried, appears from the *N. Y. Churchman*—to whose honesty and logical force we are glad to pay that tribute we wish we could pay to its orthodoxy,—who declares that on Anglo-Catholic principles, the American Sunday School Union is just such a Society, and that therefore those who join it are not only within the Canon, but were *ex post facto* deposed at the time they joined it.

This, we repeat, is entirely, though no doubt unintentionally, a misrepresentation. We declared nothing of the kind as respects the *Sunday School Union*, or any other *Society*, but only of *Sects*, and in particular of the *Sect* of the "Plymouth Brethren," which our contemporary himself had adduced as an example, but which we showed was a Sect, to all intents and purposes, and precisely in the same way as the *Irvingites* are a Sect.

Popery a Refuge for the Morbid-Minded, and the Monomaniac.—The Papists are very wroth with us, it seems, for attributing a recent perversion to aberration of intellect, and they ask how it is that as soon as they become Roman Catholics they are perfectly sane? Now this is a most unscrupulous begging of the question. We not only very much doubt, but we positively disbelieve, that the unhappy perverts are perfectly sane. They find in the Romish system, it is true, a powerful sedative, under the influence of which their morbid feeling is quieted, and their monomania is calmed; but this does not prove that they are perfectly sane. The very fact of the ready and active influence of such a sedative demonstrates that there was a mental distemper on which to exert itself. A sound and healthy state of mind would resist its influence—would repel a despotic sway over the divine right and responsibility of the individual. A mind which in its health and vigour must repulse the palpable corruptions, conjurations, and superstitions of Popery, cannot possibly be either healthy or vigorous when, all of a sudden, it embraces them, and thereby contradicts the most sacred thoughts and most solemn convictions of all its life past. It was the remark of Edmund Burke, that "of all things, wisdom is the most terrified with epidemical fanaticism, because, of all enemies it is that against which she is the least able to furnish any kind of resource." Now fanaticism is a decided type of mania. And as the same great philosopher and moralist again observes, it "does not become a slighter distemper on account of the number of those who may be infected with it,"—on the contrary, there is often an infection in it which certain similarly constituted minds cannot easily resist. The well-known lines of Horace have a powerful significance in such cases as we more immediately refer to:—

"Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eodem."

That is to say, that the mania may only be perceptible to a few, as the majority of those among whom the tainted one is known are similarly infected. Or, as an English poet has thus happily imitated it:—

"When all are mad—all are alike oppressed,
Who can discern one madmen from the rest?"

Newspaper Independence.—The *N. Y. Chronicle* copies with an expression of regret that "we were not the first to pen the following," these remarks of the *National Magazine* about what it calls "the independence of the true editor":—

> We do not in our editorials hold ourselves responsible to the personal views of any individual patron. For ourselves, personally, we would not subscribe a sixpence to a periodical which should hold itself bound to edit only received views, or bring us from month to month such opinions only as are admitted by common consent, or a repetition—a rehash of our own individual thinkings. We prefer something independent—even if it challenge, sometimes, our dissent. This is one of the prime rules of our editing, and he that don't like it had better clear out of our track as soon as possible.

Now this may be rather roughly expressed; but it is as honest as it is blunt,—that is, *in theory*. For our own part, without parading our independence *in words*, we endeavour to illustrate it *in deeds*. We make no boast of "prime rules of our editing"; but we believe we are earnest, while we know we are independent,—and these are qualities without which the Church press, especially, can do little real good.

IRVINGISM IN CONNECTICUT.

To the Editor of the Churchman:

Dear Sir:—I have received the enclosed communication, addressed to you, from the gentleman from whom I had my information respecting the refusal of the Assistant Bishop of Connecticut to confirm a child in his Diocese, and presume you will do me the favour to give it a place in the *Churchman*. I need add nothing more on this point, except to say that it is a new policy for the Protestant Episcopal Church to refuse to admit to participation in her rites any persons who are not evil livers, or deniers of the faith; or to say to persons of exemplary lives, who may desire to attend her worship and partake of the Holy Communion at her Altar, and are willing to submit to her authority, that they shall be denied the privilege except they admit her infallibility, for this is practically the result of such a course.

It is true that the believers in a restored Apostleship have desired a recognition by the Protestant Episcopal Church, as well as other Churches; but it is not for their own sakes, but for hers, believing that such a recognition would be to her the source of abundant blessing from God.

Bishop Williams presents the alternative, that those who claim to be Apostles are "either deluded fanatics or blasphemous deceivers." The true alternative is, that they are either true Apostles, or are *liars*. There is no middle ground; the theory of a self-deceived but honest delusion will not hold. I should think, however, it would be hard for any one to characterize the authors of the book entitled the "Liturgy and other Divine Offices of the Church," as either blasphemous deceivers or deluded fanatics.

J. S. D.

September 29, 1855.

To the Editor of the Churchman:

Sir:—I wish to take upon myself the responsibility of the statement contained in the communication of Mr. Davenport, to which the Bishop refers, that he "refused to confirm the lad because his father was in schism." I made that remark to Mr. Davenport, and take the responsibility of it with great cheerfulness. I understood, from the Rector of the parish, that this *was* the reason of the Bishop's refusal. I regret that I have been mistaken in the exact language used by him; but that this was the *substance* of the Rector's explanation to me, I am confident. Whether he was giving me the reasons of the Bishop, as the Bishop gave them to him, or was stating his private opinion of the grounds of the Bishop's refusal, I know not. Nevertheless, that the foundation of his refusal to confirm this lad is *his* belief that the father is in schism, and therefore the sin of the father must be visited by him upon the child, seems sufficiently evident from the Bishop's own statement, and from your own commendatory remarks thereupon.

Yours, very truly,
John C. Sterling.

September 28, 1855.

[We do not see that this communication alters the case at all. Suppose it were true that the Bishop "refused to confirm the lad because his father was in schism," there was involved in that "because" all the rest of the objection. The lad's father being in schism, the lad himself, being only twelve or thirteen years of age, must of necessity be brought under direct parental training in religion—that is, direct parental training in schism; and the offices of the Church are not designed for such. One's wonder is, that schismatics can be so inconsistent as to ask for them.—Editor.]

PRIVATE JUDGMENT AND DEMOCRACY.

To the Editor of the Churchman:

Sir:—Your correspondent, H. D. E., in a long article in the last number of the *Churchman*, pours forth doleful forebodings of ill to "the American people," and says that in this, and in certain preceding articles, he has traced the causes of the evils that beset us "to the abuse of private judgment." He deals in generalities, and in a multitude of words, many of them "good words," and seems desirous to point his shafts at some man, or some body of men, without specifying the particular objects of his attacks. This is neither generous nor just. A writer upon moral, political, and religious questions, who sees so many abuses of *private* judgment, should point them out, or at least some of them, and say, with the frankness of Nathan to David, "Thou art the man." If a writer is sincere in his censures, he should apply, as well as avow them. If insincere, he should abstain from insidious strictures.

Your correspondent talks much of private judgment men. Does he mean to apply such remarks to the whole American people? Are they so lamentably void of private judgment? Does he include himself among them; or does he come from some other hemisphere to lecture them upon the dangerous consequences so certain to flow from the abuses of their private judgments, in case they should seek to be guided by them?

He says, "All men think all men fallible *but* themselves." Does he think thus? It would seem so. But all men do not concur in that opinion. Many men, both in ancient and modern times, have thought all men *fallible, including* themselves. David thought so. Paul thought so. Franklin, Washington, Jefferson, Adams, Madison, Monroe, and Jackson thought so; and to this day many of the best men in our land go weekly, and some daily, to the Altar, and confess that they themselves have done those things which they ought not to have done. If H. D. E. considers all other men fallible, and himself infallible, whilst we may not feel inclined to dispute his right of private judgment, we are not bound to consider his articles in the columns of the *Churchman* as irrefragable proofs of such a position.

Your correspondent seems to be an inveterate hater of Democracy. That Democracy had something to do with the elevation of such men as Washington, Otis, the Adamses, Jefferson, Madison, Monroe, and Jackson, and hosts of other men who have adorned public stations, and faithfully served the American Republic, is freely admitted. But what had Democracy to do with the usurpations of "a Bonaparte," or of the reptile, "a Bonaparte again," now striving to puff himself up to dimensions sufficient to fill his uncle's place?

Flings and flaunts at our eminent philosophers and statesmen, and attempts to connect them with tyrants and usurpers, may quadrate with the *private judgment* of H. D. E.; but they can hardly be expected to find countenance in the breasts of any great portion of the "American people."

Franklin.

Baltimore, October 1, 1855.

Missionary Efforts among English Emigrants in the West.

We have received the following communication from the Rev. E. Williams, who is labouring zealously as a Missionary of the Church in Wisconsin. It will not be read with unconcern, we are persuaded, by Churchmen generally; but with our English friends it ought to have a special interest; and certainly it affords some striking evidence of the need there is for helping forward the movement lately begun in England, with reference to this subject, and which is being carried on through an organization to which we not long since called attention, namely, "The Association for the Spiritual Aid of English Churchmen Emigrating to the United States":—

Dear Sir:—With much pleasure do I find that an awakened sympathy is aroused between England and the American Church, in behalf of the hundreds of Church people who have emigrated, and are still emigrating. I do not claim any credit, but will briefly state, that I am impressed that this, at all events, has emanated *in part* from my missionary visit to England in 1847. My congregation at Mineral Point were, for the most part, foreigners of the most menial class—miners, colliers, and slate quarry-men. Lengthy and interesting were the several conversations I held in behalf of old-country-people in this land, with their lordships the Bishop of Chester—now Archbishop of Canterbury—Bishops of Oxford, St. Asaph, Bangor, of London, of Durham, Lincoln, Salisbury, Archbishop of York, and particularly the Bishop of St. David's; I formerly was from his Diocese. Also with their Lordships Lord Morpeth, Kenyon, Powis, Mostyn; with Sir David Davies, Hon. Col. Pounaset, John Fortescue, Gladstone, and A. J. B. Hope. The Deans of Salisbury, and particularly of Bangor, who was very much interested; Archdeacon Harrison, the Revs. Ainslie—Incumbent of St. Peters, Walworth—and his three Curates Stutham, Haskole, and particularly Robert Wilson. Also, very particularly, T. Bowdler, Hudson, Chaplain to the late Queen Dowager, Hughes, author of "Female Characters of Holy Writ," and Hawkins, of the Foreign Missions. Wrote to Her Majesty the Queen, Prince Albert, and hundreds of others, and to Dr. Caswell, who, it appears, has put the matter in motion. My mission would have been handsomely responded to had it not been for the direful famine. I had many promises, and am satisfied they would have been fulfilled upon applying. I state these facts, trusting to share in your influence to draw the attention of the Association to this portion of the State, where live hundreds of English, Irish, Scotch, Germans, Norwegians, and Welsh; the latter have ever been left unheeded, and consequently, many have left the old Church of their fathers. I suppose that I am the only minister of our Church that could officiate in Welsh. One should be appointed to officiate among the most thickly settled portion of emigrants, who can sympathize with and enter into their feelings and interests; otherwise, I am too sure that little good will ever result. In closing, I must not omit to say, that my mission in 1847 was kindly countenanced—through the Rev. Mr. Murray—by the "Society for Promoting Christian Knowledge." What they published in the *Church Gazette* I will give you *verbatim:*

"The Rev. E. Williams, of the Protestant Episcopal Church of America, requested aid toward erecting a church at Mineral Point, Wisconsin, N. A. Mr. Williams, who brought letters commendatory from the Right Rev. Jackson Kemper, missionary Bishop of Wisconsin, &c., and Dr. Hopkins, Bishop of Vermont, said: 'The people of my congregation are from London, Cornwall, and several other English counties; from different parts of Wales, Scotland, Germany, and Norway, and other parts of the globe, who have emigrated from time to time to the far-distant wilderness of the west of America. About nine years ago, some of them were for about five months blessed with the means of grace, and had a minister who made great exertions, in the face of many difficulties, to erect a small church, and the walls were raised to the height of nine or ten feet; but the funds being inadequate for the completion of the undertaking, the minister became disheartened and left the district. The result has been, that many attached themselves to other denominations. Still, a few continue steadfast, and are most anxious to have a church wherein they can worship and glorify the God of their fathers. This little band, which remember their Zion in a strange land, are very poor, and unable of themselves to erect a place of worship.' The Board voted £25 towards this object."

Allow me to remain, very respectfully,
Ebenezer Williams.

Sunday.—There is a good work going on near the Navy Yard (says the *Brooklyn Star*), even in the midst of the rum-selling and brawling which obtain so largely in that vicinity. As we were wandering about there, we came upon an old weather-beaten shanty, which formerly had been occupied as a market. Directly in the rear was a large barn-looking structure, which might have been used for any purpose. The door was open, and we entered. The interior did not differ much from the outside, being bricked against the clap boarding, with the joice running through it, like veins. It was the most primitive-looking building we have seen for a long time. It was a house of prayer—neat, clean, and even convenient. A portion was railed off, and within stood an altar and two clergymen. I need scarcely say that one was the venerable Dr. Evan M. Johnson, who has given his time and his means to building up a place of worship in that neighbourhood for the people living there. He is a Missionary, indeed, devoting himself to this work without a fee, and with no other reward than that which arises from the performance of duty, and gathering the people into the fold, where they may have the bread of life broken unto them. On looking around, we were surprised to see such a respectable and well-ordered congregation, all well dressed and devout. Everything was simple, and reminded us of those times when Christians were glad to have a roof over their heads, much more a groined and polished ceiling. The singing was led by a few boys, the congregation joining in with a will. The services over, the doctor gave us a short sermon, in simple guise, from St. Luke xiv. 3. The Lord's Day was to be observed not only in the things to be done, but in things to be left undone. We should not engage in our usual avocations, amusements, parties, &c., but do only works of mercy and necessity. In truth, it was like a father talking to his children, and giving them good advice. We should judge that most of the congregation, which is quite large, are English. The lot, we understand, has been purchased for $3,000, and by and by a nice and roomy church edifice will be erected, or when the denomination remember to assist their needy *home* missions, instead of sending so much abroad to the heathen, without any perceptible benefit. The good doctor gives his services and his money, and his assistant receives $50 from the parish, and more from other sources. We commend this church to the Episcopalians of the city, as eminently worthy of their liberality. There is no other place of worship that we know of anywhere in that region, and it should be sustained as a blessing to that part of the city.

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* Burke.

LITERATURE.

The Church-Book of St. Peter's Church, Rochester. Rochester: Lee, Mann & Co.

The title of this work has so ecclesiastical a sound,—first, as respects the nature of the book itself; and, second, in its association with a specific purpose,—that one would reasonably conclude it was indeed what it is set forth to be, a *Church-Book.* But it is nothing of the kind, in any sense, in which the word *Church* can be legitimately used. It is a service-book, or liturgy, for—we presume—a body of Presbyterians.

There has been a great deal said of late, by the Sectarian press, of the growing desire in the Presbyterian and other religious communities for some liturgical form for use in their respective places of worship; and this, we suppose, is one by way of experiment. The contents are thus given in the title-page:—

The Order of Public Worship—the Order of Administering Baptism—the Order of Publicly Receiving Baptized Persons to the Fellowship of the Church—the Order of Administering the Lord's Supper—the Marriage Service—the Funeral Service—Morning and Evening Prayers for Families—a Psalter, for Responsive Reading—the Nicene and Athanasian Creeds—Psalms and Hymns, with Tunes, for Congregational Singing.

This, it must be confessed, is a pretty compendious affair. It embraces all that can be needed, we presume, by any of the Sects, in their public worship, and in their several offices of religion; and its arrangements are certainly superior to what we might have expected,—they show, indeed, a ritual innovation and development which will startle many of the Presbyterians of the old school, and even alarm, perhaps, some of them,—though to the unprejudiced mind, be he Churchman or Sectarian, it must, undoubtedly, present itself as a most wholesome and hopeful indication. The following is the order of

MORNING SERVICE.

Note.—The congregation stand during the *Doxologies* at the close of the first, and of the last singing; during the *Salutation* and *Benediction;* during the saying of the *Creed*—when that is used—and during the *Prayers.*

Chant: by the Choir, concluding with this Doxology:

GLORY be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end, Amen.

Salutation; pronounced by the minister:

GRACE be unto you, and peace, from God our Father and from the Lord Jesus Christ.—1 *Cor.* i. 3.

Or this:

THE Lord bless you, and keep you:

The Lord make his face to shine upon you, and be gracious unto you.

The Lord lift up His countenance upon you, and give you peace.—*Num.* iv. 24-26.

Invocation; concluding with the Lord's Prayer, which is said by the congregation, with the minister.

Lesson from the Psalter; read responsively by the minister and the congregation.

Psalm or Hymn; sung by the congregation.

The Ten Commandments, together with the sum of the law in the words of our Lord Jesus Christ; read by the minister.

Hear also what our Lord Jesus Christ saith:

[*Matt.* xxii. 37-40.]

Confession and Prayer; concluding with any of the following forms, or a like form of mediation and ascription: after which the congregation say Amen.

[Several forms are given.]

Chant; by the Choir.

Reading from the Scriptures; by the minister.

The minister may here, at his discretion, invite the congregation to stand, and say with him the Creed of the Presbyterian Church in the United States of America, being that commonly called the Apostles' Creed; before which, he may read one or more of the following Scriptures:

[*Matt.* x. 32,33.—*Rom.* x. 9, 10.—*Acts* xvi. 31.—*Mark* ix. 24.—*Luke* xvii. 5.

The Apostles' Creed.]

Special Prayer; concluding with a form of mediation, after which the congregation say Amen.

Psalm or Hymn; sung by the congregation.

Notices may here be read.

SERMON.

Prayer; concluding with a form of mediation; after which the congregation say Amen.

Psalm or Hymn; sung by the congregation; concluding with a *Doxology.*

Benediction; pronounced by the minister, in one of the following forms, or in a like form; after which the congregation say Amen.

[2 *Cor.* xiii. 14.—*Phil.* iv. 7.—*Heb.* xiii. 20, 21.—*Rev.* xxii. 21, *and elsewhere;* and the Apostolic Benediction.]

The following is the

AFTERNOON OR EVENING SERVICE.

Note.—The congregation stand during the *Doxologies*, at the close of the first, and of the last singing; during the *Salutation* and *Benediction*, and during the *Prayers.*

Chant; by the Choir, concluding with a Doxology:

GLORY be to the Father, and to the Son, and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be, world without end, Amen.

Salutation; pronounced by the minister:

[1 *Cor.* i. 3.—*Num.* iv. 24-26.]

Lord's Prayer; said by the congregation, with the minister.

Lesson from the Psalter; read responsively by the minister and the congregation.

Psalm or Hymn; sung by the congregation.

Reading from the Old Testament; by the minister.

Confession and Prayer; concluding with any of the following forms, or a like form of mediation or ascription: after which the congregation say Amen.

[Several forms are given.]

Chant; by the Choir.

Reading from the New Testament; by the minister.

An Anthem may here be sung.

Special Prayer; concluding with a form of mediation, after which the congregation say Amen.

Psalm or Hymn; sung by the congregation.

Notices may here be read.

SERMON.

Prayer; concluding with a form of mediation; after which the congregation say Amen.

Psalm or Hymn; sung by the congregation; concluding with a *Doxology.*

Benediction; pronounced by the minister, in one of the following forms, or in a like form; after which the congregation say Amen.

[2 *Cor.* xiii. 14.—*Phil.* iv. 7.—*Heb.* xiii. 20, 21.—*Rev.* xxii. 21, *and elsewhere;* and the Apostolic Benediction.]

These forms, then, are quite unobjectionable. The idea of them is taken from our own Liturgy. Certainly they are, in all respects, a very great improvement upon the dry, naked form at present generally in vogue among the various denominations.

The *Order of the Baptism of Children* is also a carefully prepared form. It comprises chants, hymns, exhortations from Holy Scripture, an address to the parents, special prayers, and a form for the administration of the rite. There is, in the address to parents, the following allusion:—"You acknowledge that, as it hath been born of the flesh, an inheritor of the spiritual death that hath been brought upon our nature by the common apostasy, so it needeth to be born again, of the Holy Spirit, to a new and spiritual life, an heir of God and a fellow-heir with Christ. Therefore you offer it to be washed with pure water, the sign and seal of an inward purification by the renewing of the Holy Ghost." This, we conceive, is tantamount to an avowal of the doctrine of Baptismal Regeneration. "To be washed with pure water, the sign and seal of an inward purification by the renewing of the Holy Ghost." Not the *sign* only, but the *seal* also. What, then, can this mean but that "the purification by the renewing of the Holy Ghost" does actually take place? It may be explained away; but the *honest* interpretation of such an expression can have but one meaning; and that meaning is substantially Baptismal Regeneration. This, however, is quite run counter to in the *Order of the Baptism of Adults,* in which it is said to the adult candidate, that God hath *already*—that is, before he is baptized—"quickened you by His Holy Spirit, and saved you by grace." What need, then, of Baptism? There is, besides, an Order of Receiving Baptized Persons into the Church. This only makes the rite of Baptism—simply as a rite, which they only regard it, not a Sacrament—quite unnecessary.

The next is an *Order of Administering the Lord's Supper*, which, we suppose, is much after the ordinary Presbyterian fashion. It consists of chants and hymns; a psalm read responsively from the Psalter; reading from the Scriptures; the Ten Commandments; confession and prayer; the Apostles' Creed; special prayer. Then follows "The blessing; the breaking and distribution of the bread; the giving of thanks; the distribution of the wine; the singing of a hymn—according to the order of the institution of this supper by our Lord, as set forth in the gospels by Matthew, Mark, and Luke, and in the first Epistle of Paul to the Corinthians." After this, the benediction, to which this note is added: "As the congregation depart, there will be opportunity for each of the communicants, as God hath prospered him, to leave at the door of the church his offering for the expenses of the Lord's table, and for the poor of the brotherhood. To which the minister may exhort them in words at his own discretion, or in the following form, 'Depart in peace; remember the poor; and the God of peace be with you.'" This scarcely recognizes the Lord's Supper as a Sacrament.

The Marriage Service and the Funeral Service are each after the ideal of the Church, though they fall short in some of the more spiritual characteristics of the Church's Ritual.

The Part II. of the Book is a sad anomaly. Its very title proclaims this. "*A Psalter for Responsive Reading.*" Here, at once, is a contradiction of terms. *Psalter-Reading.* A psalter is a book of *songs:* but this is a book of *readings.* Their being *responsive* does not mend the matter. The *Nicene Creed* and even the *Athanasian Creed* are, strange to say, appended,—preceded, however, by the remark, that they "are inserted, not as having any rightful authority over the consciences of Christians, *but for the interest which they possess as historical documents!*"

The *Psalms and Hymns, with Tunes, for the Congregation* are taken, it is stated, "from the Psalms and Hymns of the Presbyterian Church in the United States of America"—and they are "adopted and recommended by St. Peter's Church, Rochester."

Making allowance, then, for the peculiar sectarian notions of the Presbyterians, this "Church Book" is really creditable. It certainly admits the principle of the lawfulness, the propriety, not to say the necessity of liturgical forms. It shows, too, how easily such forms may be adapted to the peculiar mode of worship of any community. It is, we repeat, an experiment,—it is a movement in the right direction,—and we cannot but wish it success. Much rather, of course, would we see but one "Church Book" among Christians; and if we were "all of one mind," and "all spake the same thing," this would be so. But unhappily *there are schisms in the Body.* And so long as these exist, there must needs be not one "Church Book," but many Church Books.

The Elder Sister. By Marian James. New York: Bunce & Brother.

Ethel; or, The Double Error. By Marian James. New York: Bunce & Brother.

These are two charming *nouvellettes.* They pretend not to be anything beyond what they really are,—simply tales of real, though perhaps not every-day life, with but the slightest possible dash of romance about them, and with no aim to inculcate anything more than a good, wholesome moral feeling, and right moral principles springing therefrom. The first, "The Elder Sister," first appeared in an English periodical under the title of "Sister Anne;" and why its familiar title, and that under which it gained no slight popularity, has been changed, we cannot imagine. For "Sister Anne" is the heroine of the tale—and a most amiable and exemplary one she is. She and the "Elder Sister" are, not only in the title page, but in all the pages, identical: the "Elder Sister" is "Sister Anne," and "Sister Anne" is the "Elder Sister;" and such an elder sister as younger sisters are but seldom blessed with. The very opening scene shows this—though very faintly, it is true, as compared with what is developed of her character as the narrative proceeds. One brief extract from the opening chapter will illustrate this. It is

AN AUTHOR'S FAMILY BREAKFAST.

The family of the Dynevors was assembled around the breakfast-table, in the back parlour of their small suburban house. A family breakfast-table! The words have a comfortable sound, and convey comfortable ideas of sociality and cosiness. Yet somehow, at *this* breakfast, there was not much of either. The room looked untidy, with its litter of books and papers strewed about the chairs and tables. The window had not been cleaned recently, and only a dim view was obtainable of the small and desolate back-court outside, *par courtesie* called "garden;" and the muslin curtains which embellished the said window on the inside had long ceased to be white, and looked very cold and comfortless, besides, in the chill March morning.

On one side of the blazing fire, Mr. Dynevor lounged in his easy-chair, completely lost, for the time being, to all external impressions, in the engrossing columns of the newspaper. Occasionally he removed his eyes and his mind, for a brief space, from the leading article to his cup of tea and his toast; and occasionally, too, he gave utterance to some observation, usually of a complaining nature.

"My dear, this tea is weaker than ever; did the water boil?"

"Yes, indeed it did, Edmund; but I think Thomson serves us worse and worse with our tea—though, indeed, we must expect it."

A heavy sigh closed this speech, and the still handsome face of Mrs. Dynevor relapsed into its habitual expression of care-worn helplessness.

"The toast is quite cold, too," resumed her husband; "*that,* surely, is not Thomson's fault. Helen, you should see to these things."

Helen, a blooming young girl of eighteen, looked up from her employment of cutting thick bread and butter for her younger brother and sister.

"Dear papa, I'm very sorry; but I have so much to do, now Anne is away."

"To be sure, she has," said her mother, warmly. "Poor Helen! she has been a perfect slave this last fortnight."

"Thank Heaven, Anne will be home this evening," said Mr. Dynevor, as he turned again to his newspaper. "Nothing goes well when she is away."

"Helen does everything, I am sure," murmured the mother; "no one can do more than she does. My darling, you should wear gloves, these cold mornings; your poor hands are quite red."

Helen looked ruefully at her well-shaped hands, which were, indeed, somewhat too rosy.

"And Mrs. Lumley's party is to-morrow night," she said, in great distress. "Oh, dear! how glad I am that Anne is coming home."

"She mustn't go away for so long again," pronounced Mrs. Dynevor; "I knew how inconvenient it would be. The Grants ought not to ask her to go to them, knowing how necessary she is at home. Grace's lessons suffer, too;—Grace, my dear, sit upright in your chair. Had she her music-lesson yesterday?"

"No, mamma; I was making the pudding."

"And we couldn't eat it, it was so badly made," cried Albert, with malicious eagerness; "all pasty and horrid. You don't know how to make a pudding; Anne does, though. I'm glad Anne's coming home, I know, if only for that."

"Hold your tongue, sir, and don't cut holes in the table-cloth," said his mother, sharply; "and O, Grace! don't spill your tea—and where is your pinafore? Helen, Grace has no pinafore on."

"Go and fetch your pinafore, Grace, directly."

"It's all torn, it must be mended before I can put it on," pleaded the bright-haired little girl; "you know, sister Helen, I told you of it last night, and you promised to mend it."

"Take a clean one from the drawer, then," persisted Helen.

"There isn't a clean one. You know you said yesterday"—

"For mercy's sake, be quiet!" cried Mr. Dynevor, from behind his paper. "Get the cloth removed, and then go away, all of you. I've an article to finish by two o'clock, and it's now past ten. Make haste."

This was an adjuration too important to be disregarded. Future breakfasts depended on the finishing of Mr. Dynevor's article, and with more celerity than might have been expected, his desires were complied with, and he was left alone with his desk and his inkstand.

For Mr. Dynevor was an author; a writer of light literature for monthly periodicals—a producer of elegant trifles for magazines and annuals, which people read, and smiled over, and were charmed with; and, if they chanced to think of the author at all, fancied to be the emanation of the agreeable leisure of some man, the gayest-hearted, as well as the most sparkling-minded fellow in the world.

He did not look so now, as he cast aside his beloved newspaper with a sigh, and began his work by correcting the pages he had previously written. His broad brow wore an expression of ineffable anxiety and disquietude, as he bent over his manuscripts, muttered them over, and occasionally dashed his pen through one line, or scrawled another. The sound of the children playing in the garden under the window disturbed him, and he rose and spoke to them in a hasty tone, bidding them seek another playground. Then he returned to his papers, and his revising finished, proceeded to write.

The mere effort of collecting his ideas seemed very painful, and indeed, he had been up late the previous night, at a gay party, and his head ached this morning, and his thoughts were all in confusion. He had only added a page or two to the little pile of half-sheets on the table, when a sharp ring at the door-bell was followed by Mrs. Dynevor's entrance into the room.

"The printer's boy, my dear. Are you ready?"

"No. He must wait."

"O Edmund! what is to be done? You know he was here half of yesterday, and he says the printers are waiting, and it will be too late for this month, and then"—

"Mrs. Dynevor, you must allow me to be quiet, or I cannot write another line. Go. Tell him to wait an hour—send him to get some beer."

"Beer! where is he to get beer? you never think—you never consider."

"For Heaven's sake! don't distract me, Mary. Leave me to my task—postpone your complaints"—

Mrs. Dynevor withdrew, sobbing, and her husband, with a knitted brow, turned to his work. Hard work it was. His brain throbbed, and his face was pallid long before he had finished; and the sudden gloom of that time, which, out of London, is called twilight, had already come on, when, with the sheets trembling in his hand, he went out with them to the boy, who was sleeping heavily in the passage.

The author, however, in due time thrives apace, and "Sister Anne's" influence has indirectly no little to do with it; and by and by the Sister Helen who made so bad a pudding marries a baronet, and "Sister Anne" herself, after experiencing how true it is, "the course of true love never does run smooth," becomes the wife of a worthy and wealthy private gentleman.

"Ethel" is a more melancholy tale. It is that of a youth of high and noble aspirations, who loses a fortune about to be bequeathed him by an uncle, rather than relinquish a virtuous and heartfelt attachment. The object of it herself refuses to concur in what threatens to be so disastrous to him: yet the catastrophe comes more suddenly than was expected; his uncle alters his will in favour of another nephew, and dies; and then the lady's hand being sought by the more fortunate of the cousins, she reluctantly marries him in the hope, after all, of benefitting one who for her sake had not hesitated to make such a sacrifice. In a few years she is a widow; and the ardent but disappointed lover, who was quite a genius as an artist, had proceeded to Rome, determined to achieve by his own hand both fame and fortune. But in the too arduous pursuit of this, the great object of his life, he becomes totally blind, and is brought home by his old and faithful mentor in art, and tried and trusted one in friendship, just in time to be present at his once and still beloved one's death, who had already, however, made over to him the whole property he ought to have inherited. He had entered the house where she lay on her dying bed. The "last sad scene of all" is thus described. We may truly entitle it

THE DOUBLE ERROR ATONED FOR.

"Shut the door, Allaston! come to me."

But when the artist placed himself beside him, Philip only grasped his hands closely, without speaking. There was silence in the room for some minutes; a strange silence, with which a faint, quick-drawn breathing interfered not: it was so feeble—it hung so thinly on the air.

At last Philip spoke—brokenly, almost inarticulately, but with nervous, passionate vehemence—"Allaston! oh, Allaston! I have no need to *see.* I can feel—feel that I am standing as in the grave of my dead Past! Bear with me for a little. It strikes cold."

His head dropped on the artist's shoulder, heavily, helplessly. The frail breathing fluttered into a sharp, swiftly-passing sob. But Philip heard it not; he only felt the strong frame of Allaston tremble, almost convulsively.

"You are grieved for me," he said, hurriedly. "How little you know; how little even you, who love me, can tell that which is at my heart. Are there not sadder places than sepulchres? To blind eyes"—and he smiled faintly—"a tomb may also be a temple of light, and life, and hope. It is so to me—to me!"

Allaston pressed his hands closely. He seemed about to answer, but the quivering voice almost refused utterance, and he remained mute.

"They are happier who mourn for lost light, than they who never knew or loved the sunshine," Philip resumed, more quietly and thoughtfully. "I had rather live in a grave than in a dungeon, Allaston. It is better to be God's prisoner, than to fester into corruption, self-fettered to the world. Rejoice with me that I am free from the chains—torn and bleeding, but still *free.* You will—you!"

"Yes—yes," muttered the artist, brokenly; "God knows I thank Him."

There was again a silence. Philip turned his face towards the window. The soft, warm radiance of the sunset came into the room and smiled upon his face.

"It is just reddening upon the sea," said he, half to himself. "Often—often we stood together here, and watched it as it seemed to sink into the waves, as into another sky. She loved to see it—she—she——"

He stopped, and seized almost fiercely on Allaston's hand, which he had let go.

"I had no need to speak of her—no need. The place, the air, the light are full of her. It is she who makes this *home* to me—it is she who causes my wrecked soul to create out of its ruins that which may yet be beautiful and noble. Of old, I used to look at her, and grow good in my love of her goodness; pure in her purity, holy in her holiness. Now, only to think of her, makes me turn back to my old prayers. My love for her and my hope of heaven grew together—and were stifled together," he cried, in infinite and uncontrollable emotion;—"and they revive—they have revived *together.*"

"Hush—hush! In mercy, be calm!" implored the trembling voice of the artist.

"You knew it, Allaston: you must have known it! Do you fear for me? Do you think I am not brave enough to live the life that is before me—separate from her; estranged, divided by all that most divides, and ever must divide us from each other? *She* must have learned long since to forget," he went on, his voice faltering. "It should be so; I pray that it has been so. Until we meet in heaven, I would not have her remember that which has been. *Then* she will see all—know all; *then* she will forgive me, and love me even as she once loved me; as I *know* that she once loved me——"

There was a cry, loud and shrill, as the last passionate utterance of living Love, struggling in the cold clasp of Death.

"Philip—Philip!"

He sprang to the sound; his outstretched arms touched her. A flash came into his face—strange and awful. It told how, like lightning, rending heaven while touching earth, in that one moment he knew—comprehended all.

"Speak to me again! speak to me again!"

But no words came; only the light frail touch of her hands rested on his head, where she had clasped them.

"Speak to me again! once—only once!"

He paused—waited. Almost might be felt the rosiness of the fading sunshine that still glowed in upon his face; almost might be seen the essence of the living music of the outside air, and the rushing waters far below. But no sound else came to his ears. He bent his head nearer towards her—listening—listening: and her clasped hands slipped, still clasped, on to his neck.

Presently a woman's quiet weeping, a strong man's suppressed sob, sounded in the room. But Philip did not move, did not speak. He remained beside the sofa, his head drooped low; her hands yet resting about his neck—till they grew cold there.

And the last light of the sunset shone in upon them all.

The Newcomes: Memoirs of a Most Respectable Family. Edited by Arthur Pendennis, Esq. In Two Vols. New York: Harper & Brothers.

It would be a waste of time to attempt any review of a work which, to all who care about such works, is already as familiar as a household word. It is Thackeray's last great effort in the realms of satirical fiction,—fiction, that is, as a medium for his finely-pointed shafts of satire, directed against the fashionable follies and the social heartlessnesses of the age.

> "To catch the living manners as they fly."

This is his object; and he accomplishes it most signally. His pictures of men and manners are most forcibly and most amusingly graphic, with but the slightest tinge of caricature upon them; and certainly they show most unmistakably not only that men and women are frail and fallible, whether in social or domestic relations, more or less—that is, that we all have our weaknesses, and too many of us our less excusable infirmities; but they illustrate also most strikingly how true it is that we literally, in this world's pilgrimage, "walk in a vain shadow, and disquiet ourselves in vain." All this has been forcing itself, doubtless, upon even unwilling minds among us, as the revelations of this "most respectable family," the Newcomes, have been periodically made to us, in this new country, as well as to our cousins in the old, in both which hemispheres their interest has been felt to be irresistible.

This American edition of the complete work is a very handsome one. It is an octavo volume—the two volumes in one, closely but most legibly printed, and illustrated by some one hundred and fifty wood engravings, of varied importance, but adding materially to the interest of the work.

The Methodist Quarterly Review, for October, opens with an article that must be of especial interest to the body to which it belongs, and, indeed, is interesting to American Christians generally—a "first chapter" in the history of Methodism in this country. The pioneer of the Sect, it seems, was a young man whom John Wesley's preaching had "converted" in Ireland, who about ninety years ago came to this country, and settling in New York, in a short process of time organized a little society, which is now to be numbered by hundreds of thousands. In addition to this, there are articles on German Gymnasia, and the English Public Schools; Niebuhr; Jephthah's Vow; the Geology of Words; Life and Times of Dr. Hedding; and Huc's Travels in China.

Blackwood's Edinburgh Magazine, for September, (republished by Leonard Scott & Co., of this city,) continues "Zaidee," "The Imperial Policy of Russia," and "Notes on Canada and the North-West States of America,"—the latter containing an interesting account of the Upper Mississippi, Minnesota, and Wisconsin; it contains also "Life in the Interior of Russia;" "Maud, by Alfred Tennyson;" "Light Literature for the Holidays;" "Wagram, or Victory in Death;" and "Our Beginning of the Last War."

Putnam's Monthly, for October, has a most attractive variety of subject matter. There is nearly a score of original articles, of more or less merit, in prose and verse—but principally in prose; and some of them have a national character and interest,—as, for instance, the opening article, "Portraits of Washington," in which is given the history of, we suppose, most of the artistic efforts to perpetuate the personal peculiarities of the "Father of his Country."

Harper's Magazine, for October, has the usual variety of original and selected articles, the two more important of which are crowded with pictorial illustrations. Mr. Slim, too, figures away again, both in picture and in prose; and the ladies are specially catered for, as usual, in an attractive leaf of "fashions."

No. 11 of *Harper's Story Books* is devoted to "Franklin,"—and an excellent study for youth the venerated philosopher and statesman has made. It is a compendious biography of the extraordinary man, written in an easy, familiar style; and being copiously illustrated, it possesses very great attractions for the youthful mind.

Two more of Dickens's popular productions are published in a cheap form by Peterson of Philadelphia. *The School-boy, and other Stories by the Christmas Fire;* and the *Seven Poor Travellers.* They are well printed, and will doubtless secure a sale to be counted by tens of thousands.

This week's *Littell's Living Age* contains some interesting articles from Household Words, Chambers' Journal, the London *Times*, and some of our own periodicals.

Parliamentary Revision of the English Liturgy.

[In 1689, a Parliamentary Commission was appointed in England to revise the Liturgy, and make it more agreeable to the latitudinarian notions of the day. The Commission prepared a revision accordingly, but it was not acted upon. The document was deposited in the Archiepiscopal archives at Lambeth, and it was lately brought to light by an order of the House of Commons. We are indebted to the *Literary Churchman* for the following account of the alterations proposed:—]

I. The first class are permissive changes, to accommodate Nonconformists; the result of which would be to bring in visible and manifest disunion to the Church itself. *a.* The wearing the surplice. A rubric was made as a substitute for that respecting the ornaments of the church and the ministers thereof, explaining that it is only continued "as being an ancient and comely habit." "Yet if any minister shall come and declare to the bishop that he cannot satisfy his conscience in the use of the surplice in divine service, in that case the bishop shall dispense with his not using it; and if he shall see cause for it, he shall appoint a curate to officiate in a surplice." Yet this was left for further consideration. *b.* In the same unsettled state was left a rubric allowing the sign of the cross in baptism to be omitted, if the parents declare that they cannot conscientiously offer their child to be baptized with it. As was also the rubric,—"If any minister at his institution shall declare to the bishop that he cannot satisfy his conscience in baptizing any with the sign of the cross, then the bishop shall dispense with him in that particular, and shall name a curate who shall baptize the children of those in that parish who desire it may be done with the sign of the cross, according to this office." *c.* Parents were allowed, after discourse with the minister, to be "sureties" for their children, without godfathers and godmothers. *d.* Persons who, after discourse with the minister, said they could not conscientiously receive the Holy Sacrament kneeling, were to be communicated sitting in their pews, not at the rails. What was to be the effect of this conference with the minister, when the minister himself was one who objected to wear the surplice, or use the cross in baptism, is not said.

II. Next came positive alterations, made probably to satisfy Nonconformists, or perhaps some of the conforming commissioners. As in rites. *a.* The reading of lessons from the Apocrypha was to be discontinued, though only the alteration of the lessons for Saints' days was actually made. *b.* All the Saints' days in the calendar were put out, disconnecting us with all the saints of the Church since the Apostles. *c.* In the title, "A table of all the feasts that are to be observed *in the Church of England,*" the words in italics are altered to "in the public reading of divine service." *d.* The obligation to the daily use of the Church prayers is altered to the ministers exhorting persons to attend, particularly on Wednesdays and Fridays. *e.* For the name "Sunday," that of "Lord's Day" is substituted throughout. *f.* For priest is put minister, except in a few places; e. g. at the Absolution, where it was afterwards determined that the word priest should stand; and in the Ordination service, where "i. e. presbyters" is added after "priests." *g.* The fast-days are struck out of the calendar, and the table of fast-days, vigils, &c., struck out; but a rubric added at Ash-Wednesday respecting Lent, recommending all persons, but more particularly all Churchmen, to observe that time religiously; not placing fasting or devotion in any distinction of meats, but spending larger portions of their time in prayer, meditation, and true abstinence, and in works of charity, forbearing feasting and entertainments; with the suppression of the preface to the Commination service, and its "restoration of godly discipline, which were much to be wished," and the substitution of a preface in the same tone as the above rubric, with a condemnation of the "abuses" of "auricular confession" and "outward penance." In the same service, the "denunciations of God's wrath" are taken away, and the service begins with the eight beatitudes, with the people's prayers for mercy, and to be partakers of those blessings, and sentences of condemnation from the New Testament, with corresponding deprecations, and an alteration in the address to the people suited to these changes. *h.* The words "commonly called" are inserted before "the Apostles' Creed," the Creed of St. Athanasius, the Prayer of St. Chrysostom. *i.* "Nothing is to be sung or chanted in the church but psalms, hymns, or anthems," a rule most acceptable as an instalment to those who dislike intoning; and the Litany *is to be* "said," not "sung." Alterations to remove objections are made in the Marriage, Burial, and other occasional services.

III. In points of doctrine, it was evidently desired to bring down the Church's teaching, so far as public feeling would allow, to the level of the latitudinarian views.

a. As to the Trinity. Before the creed commonly called the Creed of St. Athanasius, these words are added to the rubric:—

> "The Articles of which ought to be received and believed as being agreeable to the Holy Scriptures, and the CONDEMNING CLAUSES are to be understood as relating only to those who obstinately deny the substance of the Christian Faith."

What "the substance of the Christian Faith" is, is not determined. (In the Litany, after "O God, the Father," "of heaven," is altered to "Creator of heaven and earth;" then, "which proceedeth from the Father to the Son," to "our Sanctifier and Comforter.") *b.* As to the Eucharist. In the Catechism, the question, "What is the inward part or thing signified?" and those words of the answer, "which are verily and indeed taken and received by the faithful in the Lord's Supper," &c., are altered to "What are the things signified by the bread and wine?" and "which were offered for us upon the cross for all;" and another question and answer are introduced: "What is the inward and spiritual grace?" "The benefits of the sacrifice of Christ's body and blood, which are verily and indeed taken and received by the faithful in the Lord's Supper." In the prayer in the Communion Office, "We do not presume," &c., the concluding words are altered to "that our souls and bodies may be washed and cleansed by the sacrifice of His most precious body and blood," &c. The passage in the exhortation, "For as the benefit is great," &c., had a narrow escape; it is "scored in various places, and struck out; but afterwards marked *stet* in two places in the margin." *c.* As to Baptism; In the first Collect we have, "and after the Baptism of Thy well-beloved Son, &c., ... did appoint water to be used in this Sacrament for the mystical washing away of sin;" in the next, "may be regenerated and receive remission of sin," for "may receive remission of his sins by spiritual regeneration." (The form of renunciation is made in the words of the Catechism, and "God being my helper" added to the "I will," is the last promise. "To mind him hereafter not to be ashamed," at the signing of the cross, is put for "in token that hereafter he shall not be ashamed;") and, which is the most serious change, "he shall pour *or sprinkle* water upon it, or, &c., dip it." In private baptism, the parents were to make the renunciations and professions which the sureties do in public baptism, in the same, or, if necessary, in a briefer form. They did not wish, or could not venture, to propose any greater change; so that they who are now "pinched" by our baptismal service, would have gained little indeed by the revised liturgy. *d.* As to Absolution. i. The form in the Visitation of the Sick is altered to "and upon thy true faith and repentance, by His authority committed to me, I pronounce thee absolved from all thy sins." The passage at the end of the exhortation and notice of the Communion is made to run thus: "And open his grief, that he may receive such spiritual advice and comfort as may tend to the quieting of his conscience, and his better preparation for the Holy Communion." *e.* As to the Christian ministry. The word priest, as we have said, was to be disused, if possible. The ordination services had been altered in different meetings, but the changes apparently not finally settled. One is in the introductory sentences: "Seeing the Reformed Churches abroad are in that imperfect state that they cannot receive ordination from bishops (at home), it is humbly proposed, whether they may not be received by the imposition of a bishop's hands (elsewhere), in these or such like words: Take thou authority to preach the Word of God, and to minister the Holy Sacraments in this church, as (where) thou shalt be lawfully appointed thereunto." For those who had been ordained "only by presbyters" in this kingdom, a conditional form of ordination was proposed. New hymns were to be composed instead of *Veni Creator*, (by Tate and Brady, we suppose.) The form of Ordination itself was the subject of much discussion, and a precatory form was proposed to be substituted: "Pour down, O Father of Light, the Holy Ghost on this Thy servant, for the office," &c., instead of "Receive the Holy Ghost."

IV. The last class of alterations are such as, without perhaps much affecting ritual or doctrinal points, indicate the Commissioners' views of improving upon what was established—in some points showing a wish for real practical improvements; in others, and occasionally in important points, their disregard of antiquity. Thus many new deprecations and petitions, and changes of expression, are introduced into the Litany, taking away its present simple gravity and majesty. The Collects were all to be remodelled upon the principle of referring to the Epistle and Gospel for the day; as some of those introduced in 1662 had done; e. g. 2 and 3 Adv. and 6 Epiph. Thus many of our most beautiful Collects were to be given up, or to be banished among the occasional Collects at the end of the Communion Service; others were to be spoiled by the forced introduction of clauses referring to the Epistle and Gospel; and the tradition of a thousand years and more to be rudely broken.

Qu. What do you learn further in this Creed?

Ans. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on Earth.

Qu. What are you there taught concerning this Church?

Ans. I am taught that it is Catholic or Universal, as it receives into it all nations, upon the profession of the Christian faith in baptism.

Qu. What privileges belong to Christians, by their being received into this Catholic Church?

Ans. Four. First, the Communion of Saints, or fellowship of all true Christians in faith, worship, and charity. Secondly, the Forgiveness of Sins, obtained by the sacrifice of Christ's death, and given to us upon faith in Him, and repentance from dead works. Thirdly, the rising again of our bodies, at the last day, to a state of glory. Fourthly, Everlasting Life with our Saviour in the kingdom of Heaven.

After the answer of the duty to God and our neighbour, come questions and answers breaking them up with reference to each commandment, after the manner of our little school-books now; and so with the answer as to what we learn in the Lord's Prayer. A long address before confirmation is made to be read in churches the Sunday before the Confirmation. The prayer at Confirmation, asking for the seven-fold gifts of the Holy Spirit, is altered into New Testament expressions; and there are also alterations in the clauses that are of doctrinal importance in both the Collects. The other occasional services are also largely altered. In the Marriage Service, the words objected to, "with my body I thee worship," and other expressions, are altered. In this and other occasional services, the ancient suffrages are in many cases changed. In the Burial Service, 1 Thess. iv. 13, to the end of the chapter, is substituted for the lesson, "To be used in colder or later seasons." The thanksgiving for the deliverance of our brother from the miseries of this sinful world, and the rest of that prayer, is altered into a thanksgiving for our being instructed in the heavenly knowledge of the resurrection, and a prayer accordingly. Hymns made up of verses of the Psalms are introduced into the services of the Churching of Women and the Visitation of the Sick. The Commination Service is largely altered, and a revised translation of the Psalms, which seems to have been a special subject of interest, was prepared by Kidder. Lastly, the Sunday Service was to be amalgamated by reading the first part of the Communion Service to the Nicene Creed in the desk before the general thanksgiving. Divers schemes were proposed for shortening the service, but none settled.

The assembling of Convocation abruptly stopped the hurried labours of the Commissioners. The spirit of the Church of England was clearly seen. It was evident, too, that the most earnest Dissenters, if not the great body of them, would not be satisfied with such alterations as were proposed, and probably not satisfied with any *form* of prayer at all, and the whole scheme proved an abortion. The changes suggested were known at the time; the chief are given in contemporary letters published in Cardwell's "Conferences." The details were preserved in the Prayer Book used by the Commissioners, and in Dr. Williams' diary, but with the strictest secrecy; and it was intended by those who possessed the documents that they should have been kept in perpetual secrecy, till the fiat of the House of Commons dragged them forth.

BUDDHIST LITERATURE.—The *Athenæum* has received the following from a correspondent in China:—"The attempts which Sir John Bowring has lately been making in China to obtain copies of the ancient Buddhist works introduced into that country by a succession of Chinese travellers who visited Hindostan, and for many centuries continued to inundate 'the flowery land' with translations from the Sanscrit, have led to many curious incidents. Several places have been discovered where the blocks exist, from whence the Chinese text has been printed; the largest collection, consisting of many thousand volumes, being in Peking. The Buddhist monks at Kiaking, in the province of Kiangsoo, possess a considerable number of the blocks, and have been induced by the offer of liberal sums of money from Sir John Bowring, to print off some copies of various works he has caused to be selected. Not long ago, the priest, with whom Sir John has been in correspondence, was sent for by the Tartar General commanding in the district, to answer the inquiry whether he had sold books, the gift of the Emperor of China, to foreigners; the blocks having been originally sent by one of the ancient Chinese sovereigns to the Monastery at Kiaking. The priest replied, that as the blocks had been deposited by Imperial favour, for the purpose of making known the doctrines of Buddhism to the whole world, he imagined that he, in assisting their distribution, was only giving effect to the gracious intention of the Son of Heaven. The excuse could not but be received; but an enemy of the priest who had endeavoured vainly to extort from him a portion of the money paid by Sir John Bowring, denounced the priest as a correspondent of Lang-sew-ping, the Eastern king, a self-declared Holy Ghost, of the Tae-ping-wang movement, averring that he had seen, in the street, a letter addressed by the rebel monarch to the Buddhist priest. But the accuser failed in establishing the accusation, and the priest remained unmolested, though, being the subject of suspicion, he is under the surveillance of the police. He is continuing to print the books purchased by Sir John Bowring; and this object is more interesting and important, as the Nanking rebels destroy the libraries wherever they prevail. They will allow circulation to none but their own books, which are written in the most vulgar style, and are an object of great contempt to the literary people of China. Indeed, were there no other impediment to the successful progress of the insurrection, and its final triumph, the utter absence of education in its leaders and followers would prevent its ever becoming popular among a people so proud as the Chinese of their ancient sages and their sacred books."

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sep27 1y

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The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.
August 27th, 1855. sep6-tf

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1st.—Polite attention to all customers.
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Kid, Silk, Lisle, and Cotton GLOVES, all qualities.
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sep6-tf

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THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

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The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

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Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

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"New York, June 8, 1853." my3-tf

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NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts Chartered April, 1835 Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

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THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.
DIRECTORS:
Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,
BENJ. F. STEVENS, Secretary.
Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.
EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.
The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. [my24 6m] H. O. ALDEN, JR.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

DAGUERREOTYPES.

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes.

Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.
N. B.—Every article made to order at the shortest notice.
☞ GENT'S FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments,' has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No 120 Bleecker street corner Wooster street

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

CARPETINGS FOR FALL TRADE, 1855.—SMITH & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant
VELVET TAPESTRY AND BRUSSELS CARPETING,
which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements. sep13tf

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:
A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.
Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

SHERIFF'S OFFICE, New York, August 28, 1855.
The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided. JOHN ORSER,
Sheriff of the City and County of New York.
☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.
OFFICERS FOR 1855.
President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.
Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

["*Church at Home,*" *concluded.*]

New Jersey.—Burlington College.—At the annual meeting of the Trustees, on Friday, September 28, the Rev. Alfred Stubbs and the Rev. Milo Mahan, D.D., were elected Trustees, in the place of the Rev. R. J. Germain and the Rev. Samuel L. Southard, who had resigned, having left the Diocese. At the same time, the Rev. Peter Van Pelt, A.M. (of the Diocese of Pennsylvania), was elected Professor of Hebrew, Chaldee, Syriac, and Arabic; Walter Alexander Mitchell, A.M., Classical Teacher, was elected Adjunct Professor of Latin; and Henry Hamilton Pfeiffer, A.M., Teacher of Mathematics, was elected Adjunct Professor of Mathematics.

On Saturday, 29th (St. Michael and all Angels), at the annual commencement, Hugh L. M. Clarke, George S. Lewis, and T. Gardiner Littell, received the degree of Bachelor of Arts. They all design to devote themselves to the Holy Ministry. At the same time, Nathaniel Bailey Boyd, John H. Hobart Breintnall, Francis Dayton Canfield, Richard Stockton Jenkins, Devereux Klapp, Charles Willing Littell, Lindley Hoffman Miller, Walter Alexander Mitchell, Dayton Ogden, and James Atchinson Upjohn, Alumni of the College, received the degree of Master of Arts, in course. The honorary degree of Master of Arts was conferred on the Rev. Harry Finch, Rector of Christ Church, Shrewsbury.

The next term opens on Thursday, November 1, (All Saints.)

Dear Mr. Editor:—I wish you had enjoyed our Sixth Commencement. It was among the best. The day was magnificent; the attendance large; the music fine; the speeches remarkably good, especially Clarke's English Oration, Lewis' Poem, and Littell's Valedictory. The Master's Oration on Progress remarkably thoughtful, sober, and Catholic in its views, contrasting Radicalism with the pure Conservative spirit; and the Master's Poem, losing only by its length the real merits of musical flow and poetical expression which it had. The services in the noble St. Mary's were glorious:—The Academic dresses—the large number of Clergy, many of them in surplices—beautiful music, and a large congregation—the Bishop's Baccalaureate, with "The child is father to the man" for a text, dwelt on the meaning and the teaching of these words, as they show the importance of patience and love and constant prayer in the education of the seed of a *Man*. After the administration of the Holy Communion to a large number of people, and many of our Alumni, the company dined most happily together in the College buildings. Seventeen out of forty-one Alumni were present. Alumnus.

The following changes will be made in the Northern Visitation:—

St. Philip's, Newark.—Monday, October 15, Evening.
St. Mark's, Orange.—Tuesday, 16, Afternoon.
Grace, Orange—Tuesday, 16, Evening.

Mississippi.—The Bishop of this Diocese has addressed the following Pastoral Letter to his clergy:—

Dear Brethren:—We have once more to acknowledge the hand of God in the dreadful pestilence that is now before us. Having carried mourning and desolation into several of our towns and neighbourhoods, it now threatens, in its secret and irresistible course, to invade the hearts and homes of many who have hitherto thought themselves beyond its reach. Who, at such a time, feels himself secure? Whose heart does not bleed for the distresses of his brethren? Who has not need to humble his soul before God, and fervently entreat Him, of His undeserved mercy, to stay the hand of the Destroyer? Let me beg you, therefore, to observe in your respective parishes, Friday, the 5th of October, as a day of humiliation, fasting, and prayer, accompanied by such lessons and exhortations as may become the occasion, and also, if need be, by such contributions as will minister to the relief of your sick and suffering brethren. Your loving pastor,

W. M. Green.

THE CHURCH ABROAD.

England.—The Bishop of London continued his visit to the Continent. He had preached twice at Dusseldorf. It is stated that he has derived so much benefit from his stay at Dusseldorf, both in his sight and his general health, that he would be able to proceed up the Rhine, making a tour into Switzerland before his return home.

It was understood that the Bishop of Lincoln would hold his primary Visitation in the present month.

With respect to the question of the Church Service at the Chapel of St. Mark's Training College, it is ascertained that the Executive of the College will not take any further steps in this matter until the Lord Bishop of the Diocese returns from Germany.

We are sorry to find that an agitation is again springing up against the proposed Theological College at Lichfield, and public meetings are being held to memorialize the Bishop against such "Tractarian" institutions!

It has been intimated, at the sitting of the Consistory Court, that judgment in the cases of Westerton and Beale *v.* Liddell will not be delivered until November.

It appears that on several Sunday evenings during the summer, the Rev. R. W. Sandford, Incumbent of Kingswood, near Bristol, has preached in the open air with good success. He abstained from everything of a controversial nature, setting forth, in plain, earnest language, the great fundamental doctrines of Christianity.

An extensive restoration of Carlisle Cathedral is contemplated, comprising the rebuilding of the ancient parish church of St. Mary, the fitting up of the remains of the nave for Cathedral purposes, as soon as a new church is built, the decoration of the oak roof, the cleaning and repairing of the old stained glass in the tracery of the great east window, and a new organ. The Dean and Chapter, thinking the substantial repairs of the fabric out of the funds of the Cathedral estates an excellent opportunity for making these alterations, have made an appeal to the inhabitants of Carlisle and the neighbourhood, which is heartily responded to.

At the recent sitting of the Consistory Court of Exeter, the judge (Rev. Chancellor Martin), in some observations on the St. Mary Steps faculty case, said: "It is of the utmost importance that in every church a sufficiency of free sittings are provided, and that *the rights of the poor are protected*. The letting of seats in churches for money, unless it is made a provision of an Act of Parliament, is entirely at variance with the spirit of the parochial system, and cannot but tend to exclude the poor. By doing so, the Rector has sanctioned a highly illegal act."

The Clergy Orphan Asylum, Canterbury, is now drawing near to completion. This building, which was begun in May last year, is intended as a relief to the one in St. John's Wood, by being appropriated entirely to the boys, for 200 of whom it is provided.

The Rev. Dr. M'Neile, of Liverpool, has been preaching in the open air at Buxton Spa, one of the fashionable watering places of England. The rev. gentleman took his stand in the colonade of the Crescent, and preached an eloquent sermon from Acts xxiv. 25, to a large and attentive audience, who occupied the area, the slopes, and the windows of the Crescent.

It is stated that the excommunication of the Rev. Sir W. Dunbar, by the Bishop of Aberdeen, some years since, having prevented the rev. baronet's being admitted to an Incumbency in England, he has confessed his fault, and the excommunication has been removed, although Sir W. Dunbar, by his proceedings, had put the Bishop to an expense of £1,500.

We regret to learn the death of the Rev. Dr. Gilly, Canon of Durham, and Vicar of Norham. Dr. Gilly was one of the ablest and most exemplary of the so-called *Low Church* divines of the day, and was much respected both as a Cathedral dignitary and a parish priest. He was the author of several works of popular religious interest; and his "Life of Felix Neff, the Pastor of the Alps," and his "Waldensian Researches," are not unknown in America. He was the author, also, of other works on the Waldenses, a people to whom he was zealously attached, and to whose claims on the sympathy of the English Protestants he was the first to draw attention. He was the means of raising a large subscription on their behalf, by which a college and library at La Tour, in Piedmont, was founded and maintained. Up to the time of his last sickness, Dr. Gilly was engaged raising money for the extension of education among this interesting community. Dr. Gilly was, moreover, the first person who sought to ameliorate the condition of the agricultural labourers in North Northumberland, by calling the attention of the landholders and the general public to the then miserable state of the cottage dwellings generally found upon the estates in this district; and his benevolent suggestions have since been carried out with much spirit by the Duke of Northumberland and other large landholders.

Scotland.—The annual Synod of the Bishop and Clergy of Moray and Ross was held in St. John's Church, Inverness. The business of the meeting occupied a considerable time; but, as it related chiefly to matters of detail, little discussion arose, and it was transacted with the utmost harmony. A move was made towards sending forth a body of Clergy from the Church in Scotland as missionaries abroad. In the after proceedings of the day, the Synod, with some lay members who joined it, was resolved into a meeting of the Diocesan Church Society, at which the statistics of each congregation were considered. It appeared that application had to be made to the parent society for aid to bring up the great majority of the clergymen's stipends to the minimum of £90 a year. The reports of schools were very satisfactory; but the teachers seem as badly off as the pastors.

◆

General Theological Seminary.—This Church institution opened its session on Monday last, with, we understand, about an average number of students.

THE WORLD AT HOME.

The Law Courts.—The October term of the civil and criminal courts commenced last Monday. There is a large amount of business, more especially in the criminal court. The trial term calendar in the Superior Court comprises upwards of 1700 cases, and the special term calendar is crowded in proportion. In the Court of Common Pleas, trial terms will be held, and a special term. The United States Courts are now in session, and criminal cases are proceeding in the District Court.

The Trial for the Murder of Poole.—The second Monday in November has been assigned for the trial of Louis Baker, who stands indicted as principal in the murder of Bill Poole. Turner and McLaughlin, charged as accessories, will be tried separately, after the conclusion of Baker's trial.

The Indicted Aldermen.—The trial of the six indicted Aldermen and Councilmen is set down for to-morrow, Friday, in the Court of Oyer and Terminer, the cause having been removed to this Court from the Court of Sessions.

The Tobacco Crop.—It is stated that the worm bug is ravaging the tobacco crop in portions of Virginia.

Mortality of New York.—The deaths in this city last week amounted to but 355, showing a decrease of 41 on the mortality of the week previous. There were 50 men, 57 women, 131 boys, and 117 girls. In the public institutions there were but 22 deaths.

Inmates of New York Prisons, Penitentiaries, and Asylums.—The following is a statement of the number of persons remaining in the various public institutions under the charge of the Board of Ten Governors for the week ending September 29, 1855:—Bellevue Hospital, 648; Lunatic Asylum, 578; Alms House, 1,224; Penitentiary, 298; Penitentiary Hospital, from Penitentiary, 158; Penitentiary Hospital, from Work House, 129; Penitentiary Hospital, from Alms House, 22; Work House, 644; Small Pox Hospital,—Randall's Island, 863; Randall's Island Hospital, 251; City Prison 391; Second District Prison, 17; Third District Prison, 19; Coloured Home, 243; Coloured Orphan Asylum, 180; Children at nurse in city, 158. Total, 5,823. Decrease, 61. Total remaining Sept. 22, 1855, 5,884. Admitted since, 1,268; Total, 7,152. Died, 15; Discharged, 1,189; Sent to Penitentiary, 121; Sent to State Prison, 4—1,329. Whole number remaining, 5,823.

Jewish Feast of Tabernacles.—The Israelitish Feast of Tabernacles concluded on Saturday. The Levitical law requires its continuance for seven days. During the whole of this period the Jews of this City have thronged the Synagogues. The services have continued without intermission. "Seven days ye shall offer an offering made by fire unto the Lord . . . and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations." All this has been observed.

Historical Society.—At this Society's monthly meeting on Tuesday night, a document said to have been written by George Washington was presented to the Society by Rev. Mr. Tweed. A painting of New York a year after its capture from the Dutch, was also exhibited in the Society room. This painting had been presented to the Society by Mr. Jno. McGregor, M. M., from the City of Glasgow, through Mr. James Buchanan, U. S. Minister to England. An interesting paper on the "Life and Character of Garakonthie, Sachem of Onondaga," was read by J. Gilman Shea, and was much applauded.

CALIFORNIA.—The last news informs us of the progress of the elections, amid great excitement, and not without bloodshed. The Board for the Examination of Land Titles report that there were three hundred and thirty-one claims to be passed upon, and nearly one thousand warrants, and that the total amount of claims was upwards of two millions of dollars. The shock of an earthquake was felt in San Francisco on the 28th of August, which it was supposed had extended to the other parts of the State.

THE WORLD ABROAD.

Great Britain.—This country, at the date of our last advices, was in a state of the highest excitement, on account of the fall of Sebastopol. Everywhere was the news received with demonstrations of great joy. In London, at the various theatres and places of public amusement the fact was officially announced, and the bands at each place immediately played the national anthems of England and France. "Anything like the state of excitement," says the *Times*, "which existed in the metropolis, in consequence of the arrival of the news of the decisive success of the allied armies at Sebastopol, has rarely been witnessed. About 9 o'clock the guns in St. James' Park, as well as those of the Tower, thundered forth their notes of victory, and the bells at many of the principal churches rang out their joyous peals; while in most of the main thoroughfares groups of people might be seen standing around one reading the despatches by the light of street lamps or shop windows." Another of the London journals (the *Daily News*) says,—"The universal mind of London was fairly thrown off its balance by the announcement of the triumphant issue of the dread struggle. For a time the rush of the multitude to obtain early copies of the evening journals bore a strong similitude to an *émeute*. The excitement spread rapidly through all the crowded streets. From every church tower and steeple the bells rang out the 'larum of victory with deafening clamour. The French embassy was the first to illuminate, and the example was followed in many places. All this exultation, after months of anxious expectation, was irresistible. All ranks, all ages, all temperaments were carried away by the spring-tide of contagious enthusiasm."

It is noticed that Prince Napoleon Bonaparte had arrived at Plymouth in an Imperial yacht. He was received on landing by the Port-Admiral, Sir William Parker, Bart., and proceeded to the Government House.

It is stated that there is much dissatisfaction at the intention said to be entertained to destroy the beauty of St. James' Park by dividing it by a road from Marlborough House to the Bird-cage-walk.

Amongst other London improvements is the intended new street from the Strand to Covent Garden. It will extend from Burleigh street to Tavistock court.

The funeral of the late Mr. Fergus O'Connor took place at Kensal Green Cemetery, and was attended by a large multitude of his friends and the supporters of his political principles.

The harvest was progressing favourably throughout England, and the crops will not be below the average. The fine weather which existed will enable the farmers to gather the grain in good condition.

The Queen, upon the recommendation of Sir William Molesworth, has appointed Mr. Hincks, an influential member of the Canadian Legislature, to the Governorship of Barbadoes. This appointment has given great dissatisfaction in many loyal quarters, from the circumstance of Mr. Hincks having sympathized with, if not assisted the rebels in Canada some few years since.

A building firm at Bow, near London, it appears, have lately constructed a corrugated iron church, with cast-iron ornaments in the perpendicular style, for the colonies.

The authorities of Liverpool and Birkenhead are considering a project for the amalgamation of the two municipalities: all seem to be in favour of it.

The first stone of a new hospital in Quay street, Manchester, was laid last week by the Bishop. The hospital is to be called St. Mary's, and to be devoted to the diseases of women and children.

The Emperor of Austria had congratulated Queen Victoria and Louis Napoleon on the victory of the Allies.

The King of Naples had sent apologies to England and France for recent insults.

Canada.—All throughout Canada, the news of the fall of Sebastopol was received with unbounded exultation. At Toronto bonfires were lighted, guns fired, rockets set off, and the greatest excitement existed. At Stratford, the Court of Assizes was in session when the news was received. It was handed to the judge on the bench, and read by him amidst loud cheers. Some time elapsed before business could be resumed. Flags were flying everywhere throughout the town. At London there was a general exultation. Bells were rung, guns fired, and firemen paraded the streets with bands of music.

France.—The news of the fall of Sebastopol produced intense excitement in Paris; but the national joy has been much damped by the enormous loss of life in the French army on the occasion.

On the night of the 8th inst., whilst the Emperor of the French was at the door of the Theatre Italien, at the moment the carriage containing the ladies of honour of the Empress stopped at the entrance of the theatre, an individual who was standing on the *trottoir* discharged, without taking aim, two pocket pistols at the carriage. No one was struck. The man, who had more the appearance of a maniac than an assassin, was immediately arrested. The name of the individual arrested is Belleinarre. He is about 22 years of age, and was born at Rouen. When 16 years of age, he was sentenced to two years' imprisonment for swindling.

A letter from Paris thus describes the scene at Notre Dame, on the occasion of a Thanksgiving for the fall of Sebastopol:—"The *Te Deum* ordered by the Emperor at the church of Notre Dame, as a thanksgiving to God for the capture of Sebastopol, was chanted this morning, with all the pomp which the Catholic Church is capable of displaying—the Ministers, the great Deputaries of the State, several of the foreign Ambassadors, numerous Generals, the Senators, the members of the Legislative body, the Judges, and, in a word, all the great bodies of the State, together with the different members of the academic and learned institutions, were present. A more brilliant display of uniforms, embroideries, and decorations, has seldom been seen. The Emperor went to the cathedral in grand procession, escorted by strong detachments of Guides, Cussiers of the Guard and Cent Gardes. His Majesty was in a carriage drawn by eight horses, led by his lackeys, in splendid liveries. He was accompanied by Prince Jerome, and wore the uniform of a General. The Empress was not present. The National Guard and troops of the line were drawn up upon both sides of the streets leading from the Tuileries to the Notre Dame. A vast crowd of spectators lined the streets along which the cortège passed, and the windows of the houses were filled with people. His Majesty, both going and returning, was greeted with hearty acclamations of 'Vive l'Empereur!' All the houses on the line of the procession were profusely decorated with English and French flags. The cathedral of Notre Dame was decorated internally and externally with English, French, Turkish, and Sardinian flags. On the column, also, was a large escutcheon, bearing the English and French arms. The sight of the standard of the Protestant English in the venerable Catholic cathedral of Paris, was very remarkable. It was, in fact, one of the most curious things that has occurred in the course of the alliance."

The latest accounts from Paris state that there was considerable excitement in regard to the high prices of bread. The Exhibition of the Industry of All Nations would continue open until the 25th of November. The Empress was progressing favourably.

Russia.—The Czar Alexander, in an address to his army, says:—"I rely confidently upon your courage to repel all future attacks." And in a letter to the King of Prussia states that he will accept no conditions of peace derogatory to Russia. The Czar, in company with the three Grand Dukes, has signified his intention of proceeding to the Crimea.

The War.—*Sebastopol has at last fallen!* This startling news is by this time known all over the United States, and it has everywhere, no doubt, produced a thrill of excitement, notwithstanding the full year's preparation there has been for receiving it. It appears, that on the 8th September the allied forces attacked the defences of Sebastopol, and the French succeeded in gaining possession of the Malakoff. The English who attempted the Redan were not successful. During the night, the Russians, in utter and hopeless despair, began to sink their ships, blow up their magazines, and burn their city, and on the following morning Sebastopol was evacuated, and the communication between the north forts and the town broken off. The assault on the Malakoff was made at noon of the 8th inst. Its redoubts, and the Redan of Careening Bay, were carried by storm by the French soldiers, with admirable intrepidity, to the shouts of "*Vive l'Empereur!*" The Redan of Careening Bay was not tenable, owing to the heavy fire of artillery, which was poured upon the first occupiers of that work. On beholding the French eagles floating on the Malakoff, Gen. de Salles made two attacks on the Central Bastion, but did not succeed. The French troops returned to their trenches. The losses were serious. The plan of the battle appears to have been as follows:—The place was attacked in four directions. The British troops attempted the storming of the Redan, the French attacked the Malakoff. The extreme right of the French made a diversion on the Little Redan, and a united attack of the English, French, and Sardinians, was made on the Central Battery. All the attacks were made simultaneously, with great spirit and energy; but the one which was eminently successful was led by Gen. Bosquet and Gen. M'Mahon on the Malakoff. Both the Redan and the Central Bastion were at times in the hands of the storming parties, but so accurately did the guns of the Russians cover these, that as soon as the English had gained possession of them, it was found impossible to hold them.

The great anxiety now is, as to the immediate result of this great and dear-bought achievement. "The question," says the London *Times*, "on which the attention of Europe is now fixed, is no longer the fate of Sebastopol, but how is the Russian army to escape from the Crimea, or to maintain itself there? We trust that no considerations whatever will prevent the allied generals from giving the most vigorous and immediate effect to the great advantage they have won. Beyond the time absolutely required for the removal of the wounded, no armistice should be conceded. To give the campaign its full effect, its success must now be rendered absolute and complete. The Russians are a people who will deny to the last, that any advantage has been gained over them, and Prince Gortschakoff boasts, in his account even of this sanguinary defeat, that he was extremely successful in carrying off his army. Fighting, as they are, in closed lists, without the means of escape, the defeated Russian army should be compelled to lay down its arms, or to fight a general action, which would crown the series of our successes by a still more decisive victory. The peninsula itself is beseiged, and well-nigh invested, by our fleets and armies, and if the command of a single road be lost, the whole line of retreat, and the only line by which supplies and communications can reach the Russians, is gone. Such we take to be the relative position of the belligerents in the Crimea, and, with the means of action at the disposal of the French and English generals, we have confident hopes of a glorious result."

By the arrival of the *Pacific* yesterday, we are in possession of a week's later news from Europe. Further despatches from General Simpson, from the seat of war, had been received by the government of England, describing the assault and capture of the Malakoff. He says:—"At 12 o'clock on the morning of the 8th of September, the French columns under Generals Bosquet, McMahon, and De La Motterouge, entered and carried the Malakoff with the most impetuous valour. The British column stormed the Redan, but after a bloody combat could not hold it. A second assault could not be organized until the following morning, when the Redan was found to be evacuated." The loss of life has been fearful, particularly amongst officers. The retreat of the Russians to Perekop was contradicted. It was expected they would be unable to hold the north of Sebastopol, for want of provisions. Nothing decisive was known in regard to the next move of the Allies. Four thousand cannon, fifty thousand balls, and immense stores of gunpowder, were taken possession of by the Allies at Sebastopol.

There was more talk about Austrian negotiations. The latest was that Austria was willing to undertake the work of mediation at Vienna, and France at Paris.

CLERGY of the PROTESTANT EPISCOPAL CHURCH IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, 333 Sixth street.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street
Dickson, Rev. Robert George, 1 St. Mark's Place.
Dix, Rev. Morgan, 137 Hudson street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 11 Bible House and 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., Thirty third street, near 5th av.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 262 West Twentieth street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Ogilby, Rev. F., 139 Hudson street.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Pennell, Rev. Geo. C., 58 East Twenty-first street.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C. E., 3 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D.D., Rev. Francis, Trinity Church Vestry Room—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.
Young, Rev. J. Freeman, 139 Hudson street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cornell, Rev. J. F. D., corner of Nostrand and Willoughby sts.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place
Embury, Rev. Edmund, 157 South Ninth street.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., } 493 Atlantic street
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Clark, Rev. John W., Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

CLERICAL CHANGES.

The Rev. B. Johnson has accepted a call to Abbeville, S. C.

The Rev. Samuel W. Hallowell has taken charge of Grace Church, Haddonfield, N. J.

The Rev. John W. Clark, late rector of St. Paul's Church, Cincinnati, Ohio, has received and accepted a call to Trinity Church, Hoboken, New Jersey.

The Rev. Charles E. Beardsley has presented a letter dimissory from the Diocese of Michigan, and been received into the Diocese of Western New York, in the parishes of Olean and Cuba.

DIED.

On the 25th ult., at Walden, Orange county, N. Y., Mrs. Mary E. Graham, wife of James G. Graham, and daughter of the late Geo. G. Scofield.

NOTICES.

Consecration.—The Church of the Messiah, Rhinebeck, Dutchess county, N. Y., will be consecrated, by Divine permission, on Saturday morning next, October 6th. Service to begin at 11 o'clock. The Clergy are invited to attend, and requested to bring their surplices.

The Corner Stone of Good Shepherd Free Church is to be laid on Thursday, the 11th inst., at 12 o'clock m., Fifty-fourth street, between Second and Third Avenues, Rev. Drs. Berrian and Moore officiating. After the discourse by the Rev. Dr. Moore, a collection will be taken to aid the church. Clergy and laity are earnestly invited to attend.

R. Hoyt.

Consecration.—The Rt. Rev. the Provisional Bishop will, by leave of Divine Providence, consecrate the new parish Church of St. Peter's at Westchester, Westchester county, New York, on Wednesday next, the 10th inst. Service to commence at 11 o'clock a. m. The Clergy and others from the city who wish to attend will take the 9 o'clock train of the Harlem Railroad Company from the Twenty-sixth street depot, for Williams' Bridge station, where they will find conveyance to the church.

Chester Female Institute, Armonck, Westchester county, N. Y., Rev. I. D. Vermilye, Rector.—The Tenth Term of this Institution will commence on Monday November 5th. oct4-4t

Trinity Church, Hoboken.—The Rev. John W. Clark, late of Cincinnati, having accepted a call as Rector, will officiate next Lord's Day, October 7th, at the usual hours: in the morning, at 10½ o'clock; in the evening, at 7½ o'clock. Services are held in the new Hall, Washington street, between Fourth and Fifth streets.

St. Ann's Church for Deaf Mutes, in the New York University.—A discourse appropriate to the Third Anniversary of this parish will be delivered by the Rector, next Sunday forenoon, the 7th inst., in the smaller chapel of the University.

In the evening of the same day, an appeal in behalf of the parish will be made at St. George's Church, Stuyvesant Square, and a collection taken for the Building Fund.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next (9th inst.), at half-past 7 o'clock.

Thomas P. Cummings, Recording Secretary.

New York, October 5, 1855.

ACKNOWLEDGMENTS.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Females gratefully acknowledge the receipt of the following donations since last acknowledgement: From Robert B. Minturn, Esq., $30; Mr. John Warren, $20; Mr. P. T. Cummins, $5; Miss Elizabeth Bayley, towards support of an inmate, $7.50; Dr. Berrian, towards support of two inmates, $20; C. N. S. Rowland, $10; Rev. Isaac H. Tuttle, $10; Mrs. Frederick De Peyster, $10; Miss Pott, hall lamp; Mr. P. J. Shults, 12 bars of soap; Miss M. C. H., door plate; Mrs. J. P. Shults, window shades; Misses Wallace, dry goods and groceries.

Articles for domestic use thankfully received at the Home, 543 Hudson street.

Donations in money may be left with Messrs. Stanford & Swords, 637 Broadway, with the Rev. I. H. Tuttle, 477 Hudson, or with

A. B. McDonald, Treasurer, 76 Wall street.

Diocesan Missions.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following since the 1st of August last:

From Christ Church, Rye, Rev. E. C. Bull, $30; St. Ann's, Fishkill Landing, Rev. H. E. Duncan, $20; Christ Church, Tarrytown, addition to collection July 22, $50; P. E. C., $3; St. Andrew's, Richmond, Rev. Dr. Moore, $49.40; Mrs. Ann Rogers, $25; Holy Innocents, West Point, Rev. M. Wells, $14.87; St. Luke's, New York, Rev. Isaac H. Tuttle, $21; St. Paul's, East Chester, Rev. W. S. Coffey, $41; M. S., $25; Grace, Williamsburgh, Rev. A. Guion, $4; Church of the Epiphany, New York, Sunday School, $5; St. James', Hamilton Square, N. Y., from two communicants, $120; St. John's, Tuckahoe, Rev. C. Jones, $6.30; Trinity, Rockaway, Rev. Geo. S. Neide, $8; Ascension, Green Point, $3.28; St. John's, Essex, Rev. E. Cooper, $12.50; Mrs. Benj. Haight, sen., $5; St. Paul's, Morrisania, Rev. B. Akerly, $8.87; St. George's, Schenectady, Rev. W. T. Payne, $10; St. Paul's, Troy, (second collection) Rev. T. W. Coit, $46; St. Thomas', New York, Rev. Dr. Neville, $30; T. R. J., $5; Church of Messiah, Rhinebeck, Rev. G. H. Walsh, $5; Holy Evangelists, New York, Rev. B. Evans, $12.10; St. George's, Astoria, Rev. T. R. Chipman, $13.16; St. John Baptist, New York, Rev. C. R. Duffie, $4.94; Christ Church, Hudson, Rev. Wm. Watson, $89.58; Holy Innocents, Albany, Rev. S. Reed, $7; St. Peter's, Peekskill, Rev. E. Roberts, $5; Holy Apostles, New York, Rev. R. S. Howland, $78.36; Grace Church, West Farms, $61.15; St. Ann's, Fishkill Landing, $34.38; St. George's, Flushing, $48.10; collection at Convention, $132; St John's, Cold Spring Harbor, Rev. E. F. Edwards, $10; St. Stephen's, North Castle, Rev. I. D. Vermilye, $5; St. Matthew's, New York, Rev. J. Pound, $26; St. Andrew's, New York, Rev. G. B. Draper, $17.64; St. John's, Ogdensburgh, Rev. H. R. Peters, $20; Grace Church, Cherry Valley, Rev. G. H. Nichols, $10; Grace Church, Albany, Rev. G. R. Davenport, $11.37; St. John's, Yonkers, Rev. A. B. Carter, $50; St. Andrew's, Walden, Rev. J. W. Stewart, $4.84; Zion Church, Morris, Rev. Wm. Alger, $22; Trinity Church, Lansingburgh, Rev. A. T. Irving, $60; St. Paul's, Waddington, Rev. L. A. Barrows, $2; St. Mary's in the Highlands, Rev. R. Shaw, $20; Emanuel, Little Falls, Rev. J. W. McIlvaine, $12; Trinity, Potsdam, Rev. Wm. Staunton, $17.28; Zion, Sandy Hill, Rev. S. B. Bostwick, $2; St. James', Fort Edward, Rev. S. B. Bostwick, $3.46; Christ Church, Poughkeepsie, Rev. S. Buel, $65.74; Christ Church, Hampton, Rev. O. Hopson, $3; Christ Church, Herkimer, Rev. O. H. Thackara, $3; Trinity, Athens, Rev. Jonathan Coe, $5; Christ Church, Butternuts, Rev. D. E. Bard, $3.71; Zion, Greenburgh, Rev. W. McVickar, $30.75; Christ Church, Patterson, Rev. O. H. Smith, $2.40; St. Mary's, Beekman, Rev. O. H. Smith, $3; St. James', Hyde Park, Rev. Dr. Sherwood, $30; St. Matthew's, Unadilla, Rev. S. H. Norton, $13.41; Trinity, Albany, Rev. E. Selkirck, $1; St. John's, Islip, Rev. H. M. Davis, $6.38; St. Mark's, Islip, Rev. H. M. Davis, $5; Ascension, Esopus, Rev. P. Burt, $5; St. Paul's, Keeseville, Rev. F. C. Putnam, $19.75; Caroline Church, Setauket, Rev. F. M. Noll, $2.85; Christ Church, Petersville, Rev. R. T. Pearson, $1.60; Christ Church, Piermont, Rev. S. Hitchcock, $1.25; St. John's Evangelist, New York, Rev. E. K. Cook, $1.

James Van Norden, Treasurer,
24 Nassau street.

Western Institution for the Poor.

The undersigned, Missionary at Iowa City, Iowa, hereby acknowledges, with much gratitude, the following contributions to the "Western Institution for the Poor," received in this city:

From Saml. Barber, $30; Geo. C. Collins, $30; Morris Earle, $25; R. B. Minturn, $20; B. B. Sherman, $20; Jas. Warren, $10; A. B. S. and A. V. B., $5; F. Lacey, $5; Chas. E. Miller, $5; Thos. Cochran, $5; Cash, $5; Cash, $3; Cash, $2; Cash, $2; St. Luke's Church, Clinton Avenue, Brooklyn, through Rev. Mr. Diller, $18.54; Geo. D. Morgan, $10; F. W. Welchman, $10; Cash, $10; Cash, $10; Rev. G. T. Bedell, $10; Rev. A. B. Beach, $5; Rev. E. Neville, $1.25; Mrs. P. B. Phillips, $6. Total, $246.79.

This amount has enabled him to pay the October debt, and he has remitted it with heartfelt gratitude to the donors.

He now needs and solicits additional contributions for the repair of his buildings, and the transportation to Iowa and support of an additional number of destitute children. Contributions of children's clothing, shoes, &c., will be thankfully received at No. 79 Water street, where he will keep for this purpose a Missionary box open for a few days.

The friends of the City poor are earnestly requested to extend their aid to this Western Asylum and Farm School; and He who "loveth a cheerful giver" will remember and bless them. Some generous pledges received in this city, with donations of garments and books, and the contributions of the friends of the children received on his journey to this city, will be subsequently acknowledged.

Chas. C. Townsend.

New York, October 2, 1855.

New York Bible and Common Prayer Book Society.

Rev. Jesse Pound, $3, Rev. Oliver Hopson, $2, a soldier, by Rev. Dr. McVickar, $1, donations, $6; Grace Church, Waterford, Rev. R. S. Adams, $3.12; Trinity, Lansingburgh, Rev. A. T. Twing, $5; St. John's, Cohoes, Rev. Theodore Babcock, $2; Trinity, West Troy, Rev. Philander K. Cady, $2.50; Sunday School, Church of Epiphany, Rev. Lot Jones, by T. F. Smith, $5; St. Paul's, Morrisania, Rev. B. Akerly, $6.22; Christ, Butternuts, Rev. D. E. Barr, $2; St. Matthew's, Wilton, Conn., Rev. Levi B. Stimson, $2; St. James', Hyde Park, Rev. Reuben Sherwood, D.D., $5; St. John's, Clifton, Staten Island, Rev. R. M. Abercrombie, $34; St. John's, Islip, L. I., Rev. Henry M. Davis, $1.50; St. Paul's, Poughkeepsie, Rev. A. D. Traver, $7.86; Free Church of Good Angels, Brooklyn, Rev. John Henry Hobart Brown, $4.01; St. Mary's, Castleton, Staten Island, Rev. S. P. Parker, $20; St. Paul's, Mission people, New Haven, to constitute the Rev. Frederick Sill a life member, by the hands, of Mr. Lewis Layman, $25; St. John's, Ogdensburgh, Rev. Hewlet R. Peters, $5; St. Luke's, Lisbon, Rev. Liberty A. Barrows, $1; Zion Church, New York, Rev. Richard Cox, $16; Anniversary collection at Calvary Church, sermon by Rev. Dr. Van Kleeck, $90.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Rev. Reuben Sherwood, D.D., to constitute himself a life member, $10; Rev. Robert Washburn, donation, $0.63; Trinity Church, Lansingburgh, Rev. Alvi T. Twing, $5; St. John's, Cohoes, Rev. Theodore Babcock, $1; Trinity, West Troy, Rev. Philander K. Cady, $2.50; St. Paul's, Morrisania, Rev. B. Akerly, $5; St. James,' Danbury, Conn., Rev. J. Leander Townsend, $9; St. Matthew's, Wilton, Conn., Rev. Levi B. Stimson, $5; St. James', Hyde Park, Rev. R. M. Abercrombie, $20.20; St. John's, Islip, L. I., Rev. Henry M. Davis, $1.50; Church of the Holy Cross, Troy, Rev. John J. Tucker, $5; St. Mary's, Castleton, S. I., Rev. S. P. Parker, $5; Zion, New York, Rev. Richard Cox, $10.50.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The House of Mercy, New York.

The Ladies of the "House of Mercy" respectfully acknowledge the receipt of the following contributions:

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